The Pastor

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The Pastor

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THE COVER: *And at the ninth hour Jesus cried with a loud voice, "Elo-i, Elo-i, lama sabach-thani?" which means, "My God, my God, why hast thou forsaken me?"* (Mark 15:35). This is an interpretation of the crucifixion by J. Burnard Wiley, Nashville, Tenn.

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EDITORIAL

The Crusade

AFTER EASTER first steps are to be taken in a "Crusade for World Order" within The Methodist Church. The bishops, as requested by the last General Conference, are taking the leadership, working through the general agencies of the church. They have been criticized—with some justification—for not getting the campaign under way sooner. The bishops would perhaps answer that it takes time to plan such an undertaking.

Coming at this time the crusade raises in our thoughts the relationship between the Easter faith and a "Crusade for World Order." Does the Gospel message have something to say for our time about world order? If so, then *what* is it, and *how* shall the church make its best witness?

In the light of such questions we might profitably examine plans for the world order crusade during the remainder of 1954 and the early months of 1955 as formulated by the Council of Bishops. The purpose is to rally support of Methodists for the United Nations, bringing to bear Christian forces in making this international agency a more effective instrument of peace. With that purpose we can heartily agree.

Briefly, the bishops recommend that four fundamental issues be studied: "The Meaning of Peace," "The United Nations," "Disarmament," and "Charter Review and Revision." Presumably they feel that a sound understanding of these four issues is a necessary basis for achieving the set purpose. Then there are five points of procedure outlined in their memorandum announcing the "Crusade for World Order."

First, the bishops will go to United Nations headquarters, April 26-28, to become acquainted with its services firsthand.

Second, leaders of the United Nations, the U. S. Department of State, and international relations agencies of the church will be asked to come to the district superintendents' conference in Chicago, November 22-24, to speak on the themes of the crusade. Four forty-five minute periods have been requested for this purpose.

Third, it is left to each bishop to bring the crusade to the annual conferences over which he presides in the way that seems best to him.

Fourth, all ministers are asked to set apart the first three Sundays of next February to preach, successively, on "The Meaning of Peace," "The United Nations," and "Disarmament." It is proposed that pastors treat the fourth theme, "Charter Review and Revision," as seems wisest for their churches. It concerns technical problems not necessarily best treated in a sermon.

Fifth, the bishops suggest that booklets be prepared on the four basic themes for study in local churches following the February sermons. They also say that "proper materials should be made available to the ministers for study in connection with the preparation of sermons."

These five steps will, according to the memorandum, complete the endeavor led by the Committee on the Crusade for World Order and it then will be up to the general boards and commissions to take it from there. No proposals have been made as to how this shall be done.

As we study this procedure, it seems reasonable to ask if *this* is the "crusade" The Methodist Church has envisioned. Does this represent Methodism's grand strategy for bringing the resources of the church to bear upon questions of world order? Two years is long enough for some well-laid plans. If there are more to come, this is no time to keep them secret!

Looking back to the 1952 General Conference, 165 memorials called for a peace crusade, possibly a record number on one subject. This was taken as clear evidence that the church wanted such a movement. The report calling for it, ably presented by Miss Georgia Harkness, was overwhelmingly adopted. It said in part, "An urgent responsibility rests upon the church to bring the total power of its spiritual and educational resources to bear upon the task of establishing and maintaining peace with justice. This is both basic to the Christian Gospel and necessary to survival in a time of increasing tempo in the threat of further conflict. . . ." Here the need is concisely stated.

Behind this lay a call to action in the Episcopal Address by the bishops themselves. They mentioned what might be called the ingredients for a peace crusade: the hope for an ordered and just society, an awakened church, and the power of the Holy Spirit. If what has been projected so far represents the best that Methodists can do, then the term *crusade* has become flabby and soft indeed. But if these plans do not provide the answer, who, then, is to be held responsible?

Our answer is that "all Methodists are responsible," bishops, pastors, people. The representatives in General Conference were led to believe that the church was awakened. It may be significant, however, that while the report initiating a world order campaign was passed overwhelmingly, there was no discussion on the floor.

It occurs to us that at this point it is essential to make it clear and convincing to the leadership of Methodism that the church is truly awakened. This must be the responsibility of people and pastors—yes, and editors. Somehow, little cells must be organized locally to capture any sparks of creative thought and imagination that would contribute to a truly effective "Crusade for World Order." Pastors are in the key spots to initiate such sparks, to fan them, and to channel them to the church's leaders.

And now the bishops. We are not convinced that their best efforts have yet been expended in organizing a peace campaign. What has been reported of the fruits of their world travels, for example, does not indicate that they have yet been harnessed effectively for a peace endeavor. There are some exceptions. But it will serve no good purpose to reprove the bishops and not ourselves. They need most of all the support and help of the church. We do propose that the Council of Bishops release one of their number from all other duties to give his full thought, energy, and leadership to a "Crusade for World Order."

If a ground swell of fervor is shown they will be inspired to put aside other interests and devote more time to a genuine peace crusade. Our efforts will disintegrate if areas and conferences attempt to go their separate ways. Perhaps the Holy Spirit waits for a response from the church. Can we make that response?—***N. S. C.***

Slants on the Secular

By JOHN O. GROSS

THE story from Tonga (*Time*, Dec. 28, 1953) about Queen Elizabeth's visit to that island plays up the staunch religious life of the people. Evangelized by Methodist missionaries, Tonga has developed a stable civilization based upon Christian teachings. (See story in Dec., 1953 *motive* about John Havea, Crusade Scholar from Tonga.) Eighty per cent of the population are Methodists and the rest belong to other Protestant and Catholic churches. Queen Salote is a local preacher in the Methodist Church. Queen Elizabeth's projected visit was set for Sunday, but when she learned that this would conflict with the Sabbath observance followed there, she postponed it until the next day.

Once it was common to hear that America would some day become the object of missionary concern from the nations it was helping to evangelize. Much could be learned by the church in the United States from the people of Tonga on how to make religion vital. Beginning with the child in the home there is a religious education program that reaches up to the adult membership. Christian beliefs have leavened the social behavior of the people so that crime and delinquency are not major problems.

LOOK'S Christmas issue (Dec. 28, 1953) outdid *Life* on liquor advertisements more than threefold. Including the ale page, *Look* in its eighty-page number featured nine full pages of liquor advertisements. The evolution of *Look* in this connection is the story of a change in policy, if not ideals, from that of the founder of the Cowles papers.

The late Gardner Cowles, Sr., refused liquor ads as a matter of conviction. On one occasion he related to me how he reached this decision. The Billy Sunday campaign was on in his city and his paper featured the evangelist's sermons. In the make-up room he noticed the sermon on a page with a liquor advertisement. It struck him as incongruous and he suggested to his partner that such ads be refused. They represented, his partner said, about the total of the year's profits. But Cowles was adamant and the liquor ads stopped.

For years the papers published by him and his family got along without them. Then *Look* broke over, first with beer and ale which were defended as food advertisements, not as liquor. Now the issue mentioned has one full page of ale and eight and three-quarters of hard liquor advertisements.

The fight against alcoholic beverages will not be started, much less won, until there is an aroused sensitiveness against the invasion of our homes and the exposure of our families to the destructive influence of alcoholic beverages.

ALBERT RAVENHOLT, a staff correspondent for the *Chicago Daily News* (Dec. 30, 1953) writing from Hong Kong, says that one of the great missionary efforts in the history of Christendom has been brought to an end by the ousting of the last missionaries from China. Both Protestants and Catholics held that China was the key for the future of Christianity in Asia and for more than a hundred years labored to win that nation for Christ.

This may be determined by the missionary strategy that has been followed. The Catholic Church concentrated heavily upon the rural areas, and the Protestants worked with the newly educated and urban groups. Bishop Ralph A. Ward predicted in *Zion's Herald* (Sept. 10, 1952) that a new leadership will rise in China "from the now least-seen Christian groups which nourish personal spiritual values." The work of institutions that make broad personal approaches and become ends in themselves, he holds, are expendable. "That which is not expendable is the fellowship of people of Christian faith." Persons so nurtured in the faith may be the future seed corn for the church of China.

It is easy to conclude that if the church is to survive it will have to have a Christian environment made by Christian leaders. The approach of the church to the making of Christian leaders needs to be re-examined. The first missionaries of the Christian era were convinced men with deep, settled convictions. The growth of communism is associated with a similar approach. We do not plead for their fanatical zeal, but we do warn against our failing to comprehend the power latent in an emotionalized ideal.

THE race between the United States and Russia for the mind of India goes on at rapid rate. So says Chester Bowles, former ambassador to that country (*Look*, Dec. 28, 1953). The communists have been alerted to action by the success accompanying our Point Four program.

The Soviet Union, according to Charles Malik (*Crowd Culture*, Bernard Iddings Bell, Harper & Brothers, $2.00), has some advantages over the United States through the cultural and racial continuities which it has in common with the whole of Asia. To overcome this America should concentrate on quality rather than quantity. Then he asks, "Can the United States develop a type of man who sums up in his character such a quality of understanding, of humility, of truth, of humor, of moral stature, of strength, of resourcefulness of mind, of pregnant ideas, of universal sympathy and friendship and love as to enable him, by the sheer weight of his being, to overcome the disadvantages . . . ? It has not yet dawned upon America how much is required of her to develop this kind of humanity."

The education which prepares men for Point Four leadership and other forms of foreign service should embrace more than an emphasis upon the scientific. Men who meet the Malik prescription cannot be produced in an atmosphere of scientism and materialism. They need to be exposed to the Christian outlook with all the implications which accompany it. To overlook this is to neglect an essential ingredient in the training of personnel on whom our future so surely rests.

(John O. Gross is executive secretary, Methodist Division of Educational Institutions.)

The Christian Hope

By ROGER L. SHINN

Our task is to distinguish between "those hopes which rest upon God's work in Christ" and those based on the gods of a prosperous society, declares the professor of Philosophy and Religion at Heidelberg College. This article introduces a series treating the subthemes of the coming World Council Assembly.

HOPE is one of the most frequent human feelings. It reminds us of several common sayings. "Hope springs eternal in the human breast." "While there's life, there's hope." "The miserable have no other medicine, but only hope."

Since hope is so pervasive, it is surprising that a New Testament writer tells his fellow believers that before they knew Christ, they had no hope (Eph. 2:11-12).

Was he not exaggerating? In the old Greek legend the first woman on earth, Pandora, discovered hope. Opening a mysterious box, she loosed a host of woes on the earth. Emerging last from the box was *hope*, the answer to the pains and evils of life.

It is safe to say that New Testament writers all realize that Christians did not invent the word hope. What, then, does it mean to assert that the Gentiles were without hope? It must mean that Christ has brought a hope so tremendous, so unique, that beside it other expectations scarcely deserve the name of hope.

Drawing a Distinction

We normally think of hope as something desirable. Actually, we know that hopes can be good or bad, important or trivial, solid or vain. Abraham Lincoln hoped for "a new birth of freedom," but Hitler hoped that a master race might enslave other peoples. The burglar, the seducer, the murderer all hope for success in their objectives. We puzzle over what dark hopes are motivating the men in the Kremlin.

The soldier, whether his cause be noble or evil, may hope that his accurate aim will kill the enemy. Thousands of eager hopes rise and fall every football and baseball season. Each of us is probably hoping most of the time to get ahead of someone else, to win some friendship, to do something helpful, to love and be loved, to get richer, to know God better. Such are the diverse and contradictory hopes that constitute personality.

Thus it becomes necessary to distinguish between those hopes which are consistent with Christianity and those which are not. Sometimes the distinction is sharp. We can quickly accept Lincoln's hope and reject Hitler's. But often the distinction is more subtle. Suppose I hope to become a better public speaker, to drive a better car, to own a better library.

Are these hopes consistent with Christian faith? That is hard to say. They may originate in my own egoistic ambitions, or they may be part of my desire to serve God. Probably, as a matter of fact, they spring from a complex mixture of motives, which I can never quite disentangle. But the point is clear: *we must draw a distinction between hopes consistent and hopes inconsistent with Christianity.*

A Second Distinction

Another distinction is harder to make, but just as important. Let us start with an example. Suppose my neighbor has cancer and faces surgery. I hope for his recovery. This hope is consistent with my Christianity, because it is an expression of love for my fellow man. Although I share it with non-Christians, my Christian faith should heighten my concern and my willingness to help.

But notice this: Christian faith does not give me confidence that this hope will be realized. The man may recover or he may die. My expectations may be raised or lowered by a talk with the physician in the case, but probably not by my religious beliefs. For, although I believe that Christ has a healing power that often affects physical illness, I do not believe that Christ assures men—whether Christian or non-Christians—that they will have no diseases.

In fact, the whole biblical faith constantly reminds me that men are finite and mortal, that all men do face physical death, and that in the long run all hopes that rest simply on efforts to lengthen life are futile.

When the New Testament talks about hope, it does not mean simply our good wishes for ourselves or for others. It means an invincible confidence, a "lively hope" that rests in God. It tells us that because God is the sort of God he is, we can count on him. He acted in Christ to fulfil the promises of the Old Covenant, to establish the New Covenant in which our hope lives.

That is why Ephesians can say that before they knew Christ, these Gentiles were *strangers to the covenants of promise* and had *no hope.* Now, knowing Christ, they know God and have hope.

Hence we must draw a second distinction between those hopes which are consistent with Christianity and those hopes which rest upon God's work in Christ. It is the latter which, strictly speaking, deserve the name of the Christian hope.

Hope and Gospel

Jesus, the disciples, and the apostles proclaimed the gospel—the Good News—that gave a foundation for faith and hope. But the gospel did not mean that everyone's hopes were to be realized. Many people

who had longed for a messiah were grievously disappointed in Jesus. He did not overthrow Pilate, establish a new government, offer peace and prosperity to Palestine. All these real hopes—rather good hopes, in fact—Jesus did nothing to secure. He offered a different kind of hope.

The gospel of Jesus tells us that *the deepest difficulty of mankind* is not the government in Jerusalem, Rome, or Washington. It is not poverty and ill health. It is the frustration, despair, and sin of man. It is the alienation from God, which destroys the opportunity to live as sons of God and realize our deepest, often hidden, desires. It is the failure to love, to be what God intends us to be.

The Good News, then, is that God has acted to overcome this alienation, that in Christ he has come into our midst, that he forgives and welcomes us to him and to his community of grace, that he gives us the power of his Holy Spirit, that he makes us more than conquerors through him who loved us.

The facts of the case are that some people were immediately more interested in other hopes than in this one. Some deliberately rejected it. Others were indifferent. But those who responded to it found that it transformed all their other hopes. Without it other hopes were empty; with it even disappointments were channels of grace.

In the New Testament this hope has many names: Life in Christ, life in the Spirit, the resurrection, eternal life. It enables men to live in confidence amidst perils and difficulties because they know that in the end God rules the universe.

That phrase, *in the end*, is the rough equivalent of the word *eschatological*, which stirs up so many theological arguments. The Christian eschatological hope is the *final*, unconquerable hope. It declares that whatever power evil exerts, God still has the *ultimate*, most decisive resources. It means that in the *last* analysis God is sovereign. (Notice how all these words in italics can refer either to a time sequence or to the deepest significance of the present. Like *eternal life* in the gospel, they use the language of the future to tell something about both present and future.) In all these cases the eschatological hope is the hope (among our many hopes) that we have because we trust in the God whom we know in Christ.

Confusion of Hopes

The church of New Testament times was not likely to identify *the Christian hope* with its various other hopes. When Rome was persecuting Christians, those Christians did not confuse their trust in God with their trust in the empire. They did not rely upon an improvement in Rome; they relied upon the God who would outlast Rome.

As the centuries passed, this sharp distinction was forgotten. Governments became more friendly. The efforts of Christians sometimes improved social conditions. Science and commerce made life more pleasant in many ways. Great progress came in education and in the material circumstances of life. Sometimes—though the evidence here has always been more puzzling—there was progress in humanitarianism, freedom, and peace.

So Christians began to associate their Christian hope with their many other hopes for a better world. Sometimes they even said that the success of their other hopes was their basis for believing in God. Sometimes they thought that faith in God was the assurance for world peace, justice, and prosperity.

The twentieth century has dealt harshly with these hopes. Many a faith has been shattered by nightmares of Buchenwald, slave labor camps, ingenious devices for physical and mental torture, atomic destruction. Once again we ask from the depths of agonizing experience exactly what is our Christian hope.

Christians throughout the world, preparing for the second assembly of the World Council of Churches,[1] are wrestling with this question. As the arguments take shape, the many shades of opinion tend to solidify around two clashing views.

The one view emphasizes the sharp difference between the New Testament hope and our other hopes. Although it has many spokesmen, it is sometimes identified with the churches of Europe.

This is natural enough. If, for example, you had been persecuted in turn by the Nazis and the Russians, you would look skeptically upon hopes for social progress. If through all your troubles you kept the faith, it would be faith, not in a God who removes troubles and eases the way into the future, but in the God who empowers the believer in the midst of desperate situations.

The other view emphasizes that we should not give up our historical hopes. Naturally it is strongest in America, where people see more opportunity to improve society. It says that our faith in God impels us to work for justice and peace, and to maintain a hope that such effort is not useless. It says that our belief in God's sovereignty over history means that we have an opportunity to make our social institutions serve him more effectively.

These sharp alternatives are not the only possibilities. *A Christian can logically maintain both hopes, provided he does not confuse them.* If he starts with the first hope, which is clearly closer to the New Testament hope, historical disasters do not shake his confidence in God. Then he can work and hope for a better world—but he does not say that God has failed him if the world gets worse.

Dangers of Confusion

Here in America, where we have been spared the destruction of warfare on our soil and where we have seen the greatest prosperity of all human history, we have often confused the two kinds of hope. For at least two reasons, confusion is dangerous.

First, Christian faith is directed to one God. When we start trusting and relying upon other sources of strength, we become idolaters. Too often we corrupt our Christian message with the message of American civilization.

Too often we worship such golden calves as higher production, armaments, better living conditions. We are likely to resist trust in God and follow the age-old tendency to idolatry whenever we get a good chance. To work for a better world is good;

[1] Evanston, Ill., Aug. 15-31, 1954.

to trust a better world to redeem me, when only God can redeem me, is sin.

Second, our confusion leads us to the awful insecurities of the present time. For if we have unconsciously shifted our faith from the God of Christ to the gods of Americanism, technology, and progress, we lose our grip when these gods fail us. And they do fail us. We see the threat to the disturbed young man who blurted out to his pastor, "If I didn't think the world was improving, I'd lose my faith." Like that man, if we would keep our faith, we must return to the New Testament to recapture *the Christian hope* which had got lost in the confusion with *the many hopes of Christians.*

Each Christmas season we look to Bethlehem and sing:

The hopes and fears of all the years
Are met in thee tonight.

There, though we often forget it, is our Christian hope.

For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe (1 Tim. 4:10).

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope (Rom. 15:13).

Is That New Church Necessary?

By ELMER L. HARVEY

Struggle and competition often become the pattern in communities where unity and fellowship should prevail among denominations, writes the minister of Gobin Memorial Methodist Church, Greencastle, Ind.

AMERICANS have moved more in the last fifteen years than at any time in the recent history of the country. New communities are the pride and problem of every city in the country. Young couples with their first jobs and first mortgages can be found in them all. The number of children in the new area usually outnumber those in more established parts of town.

Church people are becoming increasingly aware of the challenges being presented in the establishment of new churches to provide for the spiritual needs of these "suburbanites." Church board members speak and write of the pressing need. The record in building makes obsolete the old slogan, "We're building two new churches a day." Home or national mission boards of the churches are in high gear in church extension. In some areas it is the number one missionary appeal of the day.

With the sincere effort to provide unchurched people with a church home I am in agreement. No community will want to remain long without a church. But to say that a community needs a church is not to say that it needs five or even two. A short time ago a new community began to grow near a large city. There were downtown churches but none across the natural divide where the new homes were being built.

Two religious surveys were made, a sample survey by the ministers of one of the larger denominations, followed by a comprehensive survey made by the laymen of the churches belonging to the council of churches. The results were the same. A large majority of the people belonged to or preferred one denomination. Accordingly, the leaders of that denomination purchased two large lots and made plans to build. Word came shortly that two more Protestant denominations and the Catholic church were all negotiating for the purchase of lots in the same community.

The committee of the council of churches held a series of meetings to discuss what might be best for all concerned. Little came of the meetings except determination on the part of all to get in on the ground floor by building as soon as possible. Today in the community that should have not had over two churches there are five. Most of the churches were built with much assistance from the respective mission boards.

Christians are vitally concerned as to whether one church or five churches can more effectively reach for Christ all the people in a community.

The day is past when the majority of people, particularly a new community where young people predominate, will drive ten miles to attend a particular denominational church when there is a satisfactory church a block away. People give as their reasons for attending a church: "It is close"; or "My friends attend there"; "The children enjoy the Sunday school"; or "We like the pastor." Denomination is important but not as important as it once was, or an unsurmountable hurdle to real Christian fellowship in a new church.

It is my observation that one church with a larger staff and adequate physical plant and equipment can better provide for the religious needs of a community than can two or more understaffed, competing, poorly equipped churches. There are advantages of two pastors for the one larger church rather than a single pastor for two churches.

Men in the ministry should specialize and do what men in all other

[*Continued on page 47*]

How Can We Save Our Circuit Churches?

By GARLAND KNOTT

Should Methodism give up the circuit system? "It is time to stop pitying the circuit churches and start doing something to save them," according to this writer, who serves as pastor of the Iuka (Miss.) Methodist Circuit.

THE CIRCUIT is a characteristic institution of Methodism. It is venerated as a system which made possible the evangelization of thousands upon thousands in a rapidly expanding young nation. Without the dauntless circuit riders, the Methodist movement might well have languished on the Atlantic seaboard.

Yet today the circuits are not fulfilling their original function. The nation still expands. But a church that once grew by leaps and bounds now crawls forward at a turtle's pace —just as slowly, though not always so surely.

I suggest that there are two reasons behind this that are closely related to the circuit system: First, conditions in the nation and the church have changed vastly since the winning of the West. Second, there is a decidedly unwholesome attitude toward the circuits on the part of the ministers, the annual conferences, and the people.

We cannot turn the circumstance of our present-day church life back to those of early America. Few of us would want to if we could. Therefore we might well take stock of the changes and ask ourselves whether we are making a sound approach to our work as a church.

Why were circuits formed in the first place? The answer is, as a means of expanding the work of the church territorially. The nation was on the move westward. In order to reach the unreached, the church had to move with the people.

Thus long circuits of twenty or thirty churches and preaching places were established. This was possible because of the many local preachers and because there was little of what we term a church "program."

The original reason for forming circuits has almost wholly passed away. True, we are still a people on the move, perhaps more than ever before. It might be shown that the predominant direction of that movement is still westward. But rarely are new communities being formed, and individual homesteading is almost nonexistent. Aside from this, there has been a major change in the church: we now have a "program." No longer can a pastor visit a congregation once a month and expect things to run smoothly in his absence.

For purposes of illustration, assume that on a typical four-point charge perhaps one church is half-time, two are quarter-time, and one receives an afternoon appointment once a month.

Suppose there are four church schools and three M.Y.F.'s in operation, and there is an official board in each church. The Discipline requires four commissions in each church. The Methodist men must be met with, as well as building committees. There are revival services to arrange and conduct, and special services, such as Christmas pageants, in every church. There are church-wide studies, teacher-training institutes, youth activities weeks, vacation schools, and, of course, pastoral visitation.

All this is not to disparage the Methodist program. After all, a church "program" is simply a means of implementing our Christianity; giving direction and force to our faith; offering every child of God the opportunity to grow in grace. The Methodist program is second to none.

The circuit churches, however, are bound to languish and fall behind for the most part. There may even be serious doubt as to whether they can continue as Methodist churches, in the fullest sense of the word. Why, then, are the circuits maintained?

There are two immediate reasons. One is that enough churches must be scraped together to pay a minister a near-living wage. The other is that there are not enough preachers. Both these rest on the aforementioned unwholesome attitude of ministers, annual conferences, and people.

Let's face it: The circuit appointments are the dregs of any conference. They are the places for a man to begin, and if need be, to end his ministry. The preacher who spends more than a few years in such work is looked down on by his brother pastors, and (I suspect) by his people. Certainly the members on circuits think of their churches in very small terms, and really do not expect a capable ministry and a fully developed program. Most of them have never remotely thought of having a full-time pastor.

But suppose a young preacher decides to be a fool for Christ and dedicate himself to the circuit pastorate; his conference will soon cure him of his folly. He will be found doing a good job and consequently will be "promoted."

Thus the pattern is established; after a year or so the capable new man is moved to a less difficult situation, and somebody has to start all over again. (The average pastorate on all charges in my own rural county has been 1.9 years since 1900. For men who were then in the conference or subsequently became members, the average has been 1.1 years.) Almost the only long pastorates on the circuits fall to men of less training or great age.

Is it any wonder that rural Methodist churches are dying at an alarming rate? They will continue to do so unless our present attitude is changed. We must be convinced, first of all, that they are worth saving.

A glance at the facts should assure us that they are. They are the cradle of our national spiritual life. People are moving to towns and cities; unless they take with them a solid foundation of faith, our urban task will be made nearly impossible. Moreover, the circuit churches have inestimable value in themselves, serving our country people.

The circuit churches *are* important. What can be done to strengthen them? The obvious answer is that the circuits must be divided and subdivided so that one pastor can do the work he should do on any charge. Every church should be considered as a potential station.

The obvious solution may at first seem fantastic. It throws us directly back to the immediate reasons that the circuits are maintained: to support a pastor and to supply every church.

The former of these demands a change in the attitude of circuit church members. They have been accustomed to indifferent churchmanship and indifferent stewardship. Methodist rural churches have been typified by miserly giving. They have taken the attitude, "Poor little us! We'll never be able to raise the askings we have, much less increase them." Meanwhile they have contributed perhaps 1 per cent of their money income, and far less of their real income. The problem of the support of an adequate ministry in small churches is not so much where the money will come from as it is securing the dedication to God of what is rightfully his.

The people, however, are not wholly to blame; the ministry must shoulder a large share of the responsibility. People must be shown that the church program is a vital agency of God's kingdom, therefore worthy of their support. This indispensable cultivation can come only if the attitude of the ministers and the annual conferences is changed. It is time to stop pitying the circuit churches and start doing something to save them.

We ministers must learn the lesson we would teach our lay people: that Christ demands sacrificial giving, both of substance and of self. True, there is less pay and less honor in the little places; but what does it matter, if we are seeking first the kingdom of God? And frankly, I have yet to see a Methodist minister who is too big for any charge, large or small.

Can you imagine an early circuit rider who would have refused the arduous, sometimes even fatal, tasks to which Christ called him? Has their great tradition been broken? Or can there be found in the ranks of our present ministry enough men of self-sacrificing devotion to God to accept this arduous task of today and overcome in his name? I believe there can!

Their presence assumed, there is one further step to be taken. There must be a plan of attack, and this is the province of the annual conferences. Here no halting, skimping methods will do. There must be a radical alteration in the assumptions upon which pastoral appointments are made. The first consideration must be the needs of the churches; in a struggle for life, the men are expendable. The battlefield commander sends his most seasoned and capable men where the battle is hottest and longest. Think of what a trained, experienced minister of proven capability could do in six years on a five-point charge!

Naturally, such a campaign would take money. Our circuit pastors would require support in order to give full time to their task, until the salary paid locally reached a fairly reasonable sum. Then as a circuit was divided, further temporary supplementation might be necessary. It is entirely possible that a large part of the needed funds should come by diverting a portion of what the more favored churches ordinarily pay as salary. Even in these inflated times, what business has a Methodist minister with an income of more than five thousand dollars? I seem to remember that John Wesley continued to live on twenty-eight pounds annually long after he could have been personally wealthy. Instead of personal gain, he preferred to channel the rest of his income back into the cause to which he gave his life.

The new campaign would also require time. By this I mean not so much time to put it into effect as time to achieve its ends. If the Roman church has a five-hundred-year timetable for capturing rural America, surely we cannot afford to plan for less than twenty, thirty, even fifty years. Why not sit down with the lay people of a circuit and say, "We hope to divide this work at the end of five years. A new parsonage will be necessary; let us begin now working for that day."

Behind this session would lie the broad outlines of a longer and grander plan. It might include establishing one of the churches after some years as a station, and giving it the task of evangelizing another community. Then the original purpose of forming circuits would indeed be carried through.

Time would also be a factor in another sense. The pitifully short tenure of circuit pastors must be lengthened. The rule should be: "You are appointed to this charge to accomplish such-and-such a job. Stay there until it is finished." To adopt it would add purpose to many a pastorate.

All the time and money elements, as well as the basic change of direction involved, point to an inescapable fact. Each annual conference would have to adopt a continuing plan and mobilize all its forces to carry it out. In annual conferences the Commission on World Service and Finance, the Board of Missions, and the Commission on Town and Country Work would be counted on heavily to study, to recommend, and to provide the wherewithal. The bishop and cabinet would necessarily act in view of the long-range consequences of their choices. Only a consciously adopted program could insure the idea a chance of success.

Finally, we must try to answer the inevitable question of who is to man all the new charges that would be created. In doing so, we face the second immediate reason that circuits are maintained: in order to supply every church.

No pastor should be without one, or several, boys in his mind's eye and in his prayers as prospects for the ministry. Neither should he neglect to express the possibility of God's call often in the presence of Christian youth. It is his responsibility also to reveal to them the attractiveness and the challenge the ministry offers.

No doubt there are those who would call this whole new campaign impossible; yet greater things have come about as God has worked through consecrated men and women. To accomplish it, one thing is desperately needed: a new attitude toward the circuits.

PREACHING

"You Are My Witnesses"

A Sermon by J. GEORGE BUTLER

A Christian can never be a "silent witness" to the gospel but must incriminate himself at every opportunity, says the pastor of South Park Methodist Church, Hartford, Conn., in this message based on the last words of Jesus.

Scripture lesson: Acts 1:6-14.

AFTER his death and resurrection, the Book of Acts records, Jesus was with the disciples for forty days before ascending into heaven. They ask him the question: *"Lord, will you at this time restore the kingdom of Israel?"*

This question is interesting because it shows that the disciples were still looking backward, not forward. The climax of Jesus' ministry on earth had come and gone. If anything could have stabbed these bewildered men awake, one would think it would have been Gethsemane, Golgotha, the Cross, Easter. But no. Here, forty days after Easter, they are still asking in substance the same question that James and John asked (Mark 10) as the disciples were on the way to Jerusalem with Jesus. Then they were thinking of an earthly kingdom, and James and John wanted seats on the right and left hand. Now, they are still thinking of an earthly kingdom, restoring the kingdom of Israel. That they should still be looking backward is amazing.

Jesus was not interested in re-establishing the old order. His was a new order. Notice how he answers this question. Let me paraphrase it: "Never mind about what is going to happen to Israel. God will take care of that in his own time. The really important decision concerns what are you going to do." To quote directly: ". . . *You shall receive power; and you shall be my witnesses. . . .*" The Lord cannot do it all. You must help. The new order will come when you begin to bear witness. *"You shall be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."*

These are Jesus' last recorded words on earth. Compare them with the last words of the Gospel records and you see striking parallels. Scholars tell us that it is quite probable that the words in Acts are the original form of the command. Matthew has Jesus say: *"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."*

Mark renders the command of Jesus: *"Go into all the world and preach the gospel to the whole creation."*

Luke keeps the same meaning but puts it into the passive voice: ". . . It *is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations. . . . You are witnesses of these things."*

The Gospel of John however, probably comes nearer the real meaning of Christ than any of the others, and the writer does it with just two words. What a summary there is in just those two: *"Follow me!"*

The four Gospels tell what Jesus did and taught. The Book of Acts tells how the disciples carried the teachings out. One might say that the whole book of Acts is based on this last command of Jesus: *"You are my witnesses."*

What is a witness? A witness first of all is one who gives evidence or testimony concerning a fact or an event, one who is able to testify because of personal observation. The verb "to witness" means to testify, to bear witness to, or to furnish evidence, or to give evidence by one's behavior.

One of the meanings of the noun "witness," however, is spectator, an onlooker, a bystander. Use this meaning in Jesus' command and see how foolish it sounds. "You are my bystanders!" "You are my onlookers!" Yet it is precisely this meaning that has so often captivated the church. We stand by, waiting for the Lord to do it all, even as those early disciples did. Swinburne felt so deeply about it he said that he could worship the Crucified if He came to him without His leprous bride, the church. Why? Because what Jesus did and taught was and is so very different from the testimony of the bystanders in the church, then and now.

The record in Acts shows that as soon as Jesus had given this command, he ascended into heaven. The disciples, instead of doing anything, just stood there watching, looking up into heaven. Then two angels appeared, or as the Revised Standard Version says: "two men in white robes" and said to the disciples: *"Men of Galilee, why do you stand looking into heaven?"* In other words, "Do not be a bystander, gazing idly into heaven. Get going!"

We are called to bear witness, not in the role of onlooker, but as a participant. We must testify with our whole lives. The disciples learned this lesson later. After they had done a lot of living—Christian living—they learned to say: "Not I, but Christ." They counted their lives as but an extension of the Master's. The tragedy of the church today is that it is too largely composed of those who stand idly gazing into heaven, waiting for the Lord to do it all—never getting beyond the role of spectator. Their religious experience has come to them second hand, and their frail experience of him in church attendance once or twice a year is not sufficient to let him in and transform their lives.

Whenever I see the zealous men and women of Jehovah's Witnesses on the street, I say, "Thank God for someone who believes a thing enough to testify with his life to that belief." These people believe that Jesus is

coming soon. Unfortunately orthodox Christendom has left that belief to heretical sects to exploit, and they are doing it with a vengeance. Orthodox Christianity through the churches must shout to the housetops too, "Jesus is coming soon," coming into your minds and hearts and souls if you will let him. Or is it that we are afraid to bear witness to him, to his power to transform your life and mine?

Theologians talk a lot about "the divine imperative." Is not this it? Jesus, God, is waiting to take possession of our hearts and lives and souls, if we only will let him. Augustine, who knew in his own life what it was to fight the powers of darkness, finally won the battle and cried out exultantly: ". . . Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee." Our hearts and lives are made so as to be receptive to the spirit of God, if we will only let God in.

It gives us hope that it took those disciples who had been with Jesus, so long to apprehend the real meaning of bearing witness. But finally, when Peter and John were arrested and brought before the Sanhedrin, because they were known to have been with Jesus, there were no denials, no oaths: "I never knew him," but only gladness that they could be counted worthy to suffer for him. Their lives were extensions of the Master's. And Paul put it: *It is no longer I who live, but Christ who lives in me; . . .*

We do not know what happened to all of that company in the Upper Room, the Christian community that had gathered there immediately after the resurrection. Some doubtless suffered martyrdom. Others were feeble and fainthearted and did not amount to much. Yet they were Christians. John Bunyan with clear insight, pictures not only Great-heart and Valiant-for-truth and Honest and Steadfast as reaching the celestial city, but also Feeble-mind, Ready-to-halt, and Much-afraid. Every church today has members who might be called by such names.

What kind of a witness are you? Up in Maine, where we are privileged to go in the summer, are the remains of two old farms. Apple trees are everywhere, their gnarled trunks and tough limbs defying the encroachments of what almost looks to be virgin forest growing round them. Each year these trees bear fruit, but the trouble with them is that they are so run down that their apples are no good; you cannot eat them, you cannot cook them. Jesus correctly estimated the worth of such trees: "*. . . Every tree that does not bear good fruit is cut down and thrown into the fire.*"

In these days of congressional investigations, we hear much about silent witnesses. If a person invokes the protection of the fifth amendment and refuses to testify, many people jump to the erroneous conclusion that the witness is *ipso facto* guilty —failing to remember the cardinal tenet of Anglo-Saxon justice that a person is presumed innocent until proved guilty.

What about silent witnesses in the kingdom of God? There is no immunity, no protection of the constitution of the kingdom of God that relieves you of testifying for Jesus Christ! In law this right has grown up over the past eight centuries, and its rise is concomitant with the decline of the use of torture to make a witness testify. And despite the hysteria of the moment, it has been a good right. When a prosecutor must obtain additional corroborative evidence, his case is stronger than when such testimony is forced from a reluctant witness.

The eminent historian of English criminal law, Sir James F. Stephen, comparing French cases, where there was no such right, with English cases, where there was this right, comes to the conclusion that in the English cases, the evidence was fuller, clearer, and infinitely more cogent than in any of the French cases.

Why is it that the church has so many silent witnesses? Do they not believe? Do they not care? Doubtless many think only of Jesus as a mysterious figure upon a cross, dying an awesome death infinitely removed from all other deaths. If they think of him as having ever lived, his life was far remote and different from our lives. He floated over the roads of Galilee, not a human being, but a divine marvel. He had superhuman powers. He was not limited by time or space. All men had to do was to wonder and adore! Men turned away from the Sermon on the Mount with its tremendous summons to Christ-likeness and went about their petty tasks as if he never had lived—silent witnesses to what they have pigeonholed as an unfathomable mystery.

On the other hand, as opposed to silent witnesses we find the other kind: arrogant, loud-mouthed braggarts, parading their virtue, calling others to see how good they are. Jesus had much to say about such as these: Pharisees versus publicans. The Pharisee was the very antithesis of the publican who would not so much as lift his eyes to heaven, but smote his breast upon the ground and cried: "*God be merciful to me a sinner.*"

The New Yorker some time ago, lampooned this flag-waving kind of witness that is so prevalent in our time. This cartoon showed the circus midway with the balloon vendor, the popcorn man, etc. One extra zealous huckster was hawking little American flags. A man is shown passing him without buying and the huckster turns and calls out after him: "Un-American!"

No, the Christian witness is neither silent, nor pharisaical, bragging, nor flag waving. The true witness to Christ must be an inner witness, a witness to the power of the inner, spiritual life. That little brown man, Mahatma Gandhi, has much to teach the arrogant West as to just what power can be generated by the inward light, the inner power.

Those disciples in Acts finally found that power. They became slaves to Christ, bound to him spiritually as they were in fact so often bound in chains physically to the Romans. They became *followers of the way*. They learned to treasure the words: "*In the world you have tribulation; but be of good cheer, I have overcome the world.*" They learned too, as Matthew put it: "*. . . It is enough for the disciple to be like his teacher. . . .*" May God grant you grace to grow into the full stature of men and women in Christ. "*You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.*"

The Resurrection of the Body

A Meditation by GEORGE BUCHANAN

The true meaning of the resurrection for modern Christians is in the faith that life in Christ transcends the limitations of the material world, says the pastor of First Methodist Church, Kaukauna, Wisconsin.

THE resurrection of our Lord Jesus Christ is the foundation of our Christian faith. Without the resurrection, we really have no reason for existing. However, its significance and demand may be the very things that cause us to pass it by. It is much easier to accept a church without a resurrection and a Christianity without a Christ than to confront the real demands of the gospel.

Whatever the reason for our attitude, there appears to be a great deal of uncertainty about the resurrection in these days. There are many Christians who say that they wish that they could believe in the resurrection, but honestly find it impossible. Others think that there may have been a resurrection and there may not—no one knows. Still others say that it does not matter whether there was a resurrection, so long as people *believe* there was one, and act accordingly. To more people than we would like to admit, the resurrection is a weary pipe dream of the unlearned.

These and others who doubt the resurrection are faced with many historical difficulties, because there is no uncertainty about the resurrection in the New Testament. "*I am the resurrection and the life*" (John 11:25). ". . . *I am the first and the last, and the living one; I died, and behold I am alive for evermore*" (Rev. 1:17, 18) represents the view of Jesus to the early church.

When questioning the validity of the resurrection, we can call four obvious witnesses to the stand to testify in its behalf. The first of these is the existence of the church after the crucifixion. Jesus remained a faithful Jew, attending the synagogue and the temple. His disciples did not consider themselves outside of the established Jewish fellowship before the crucifixion. If Jesus' career had ended with the cross, how do you account for the existence of such a vital congregation as the Christian church that sprang into existence immediately following?

The second witness is the existence of the New Testament. No one would collect the sayings and the books and letters written about a dead and defeated reactionary. This was called good news. What would be good about it, if there were no resurrection? If his teachings had ended only in futility, would not the people have been ready and willing to allow them to sink into eternal oblivion?

The third witness is the observance of the first day of the week as a sacred and holy day. The Old Testament law demanded a death penalty for anyone who failed to observe the *seventh* day of the week as a holy day (Ex. 31:14-15). Jesus' first followers were Jews. How could they have thrown aside this well-established institution if Jesus' mission had ended only in failure?

Our worship on Sunday is not the same as the observance of the Jewish sabbath on Saturday. It is the Lord's day. It is a day in which we celebrate the resurrection. Why should we celebrate the resurrection day if there were no resurrection? If God had not raised Jesus from the dead, celebration of the Lord's day would only have added insult to injury. It would have been nothing but mockery and fraud, and certainly would not have been established with the consent of the disciples themselves.

The fourth witness is the observance of the Lord's Supper as a service of thanksgiving. We can understand how this could have developed as a melancholy meal in which defeated disciples mourned the failure of their Master. But the earliest New Testament record refers to the Lord's Supper as the Eucharist or a thanksgiving. How do you account for this joy and thanksgiving without the resurrection?

The resurrection holds the same centrality in our faith that it did for the early church. We affirm with Paul: *If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in this life we who are in Christ have only hope, we are of all men most to be pitied* (1 Cor. 15:17-19).

Without jeopardizing our faith, we can admit that the Gospel accounts of the resurrection are fragmentary and often contradictory. We have difficulty when reading the four Gospels to find answers to the following questions: Was the tomb guarded? Who went first to the tomb? Where was Jesus' first appearance? How many times did he appear? When was the ascension? The only thing common in the report of the four evangelists is the claim that the tomb was empty on the first day of the week, and even this can rightly be called into question.

Belief in the empty tomb and the resurrected *physical* body has serious difficulties. We first ask what would be the purpose of it. It certainly would not show God's victory over death if the corpse were reanimated only to die again later. The only other possibility is that the body ascended while still alive.

While we question the physical resurrection and the empty tomb, we must remember that the empty tomb has no value itself, and that it had no real effect on the disciples until after they had *seen* the risen Lord. Our belief in the resurrection is not based on the fact that Jesus who was laid in a tomb on Friday was missing Sunday morning, but on the fact that after his crucifixion he was seen by several of his disciples.

The earliest and most valid account of the resurrection is found in Paul's letter to the Corinthians, written A.D. 55, less than twenty-five years after the crucifixion by a contemporary of Jesus:

For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me (1 Cor. 15:3-8).

There is no mention here of an empty tomb, angels, the visit of the women, the walk to Emmaus, or the final interview with his disciples. Had Paul known of these dramatic events, he would certainly have used them for evidence in his argument in defense of the resurrection.

Paul made no mention or disclosed any thought that the appearance to the other disciples was any different from his own. It is readily understood that when Christ appeared to Paul on the Damascus road it was more than a physical confrontation. This was a spiritual experience that transformed Paul's life completely. Paul spoke as if Christ had appeared to the other disciples in the same way. If he had been wrong, he would have been challenged and corrected, because he wrote when the other disciples were still living.

According to Paul, the only and sufficient proof of the resurrection was the fact that Christ *appeared*. Paul did not need to convince his readers that Christ had been raised, but that those who were of one spirit with him should also be raised. This did not mean that their physical bodies would be reanimated. Paul continued:

But some one will ask, "How are the dead raised? With what kind of body do they come?" You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. For not all flesh is alike, but there is one kind for men, another for animals, another for birds, and another for fish. There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another (1 Cor. 15:35-40).

Paul further emphasized this point, *I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit this imperishable* (1 Cor. 15:50).

The resurrection means the deliverance from this mortal body of those who have found new life in Christ. It means being raised from the earthly to the heavenly. The resurrection is more than a reanimation of corpses. It has more than physical reality. It is also more than a myth, an unrealized pipe dream, or a seeming reality. It is a certain historical fact!

To say this is to admit that there are facts that are beyond the limitations of the material world. This reality is revealed to us in many ways, all of which are spiritual experiences, because Christ was raised in a spiritual body. He calls men from all walks of life, discloses himself to them by many methods, but whenever a man receives a tap on the shoulder and a call to Christian discipleship, he becomes convinced that God has raised Christ from the dead and that God can also raise him to a new quality of existence.

The resurrection proves God's victory over man's sinfulness. It means that God will never cease loving and saving men whatever they do.

A Litany of Remembrance

Almighty and everlasting God, before whom stand the spirits of the living and the dead, Light of lights, Fountain of wisdom and goodness, who livest in all pure and humble and gracious souls; for all who have witnessed a good confession for thy glory and the welfare of the world; patriarchs, prophets, and apostles; the wise of every land and nation, and all teachers of mankind:

We praise thee, O God, and bless thy Name.

For the martyrs of our holy faith; the faithful witnesses to Christ of whom the world was not worthy; and for all who have resisted falsehood and wrong unto suffering or death:

We praise thee, O God, and bless thy Name.

For all who have labored and suffered for freedom, good government, just laws, and the sanctity of the home; and for all who have given their lives for their country:

We praise thee, O God, and bless thy Name.

For the dear friends and kindred, ministering in the spiritual world; whose faces we see no more, but whose love is with us forever:

We praise thee, O God, and bless thy Name.

For the grace which was given to all these; and for the trust and hope in which they lived and died:

We praise thee, O God, and bless thy Name.

That we may have a hope beyond this world for all thy children, even for wanderers who must be sought and brought home; that we may be comforted and sustained by the promise of a time when none shall be a stranger and an exile from thy kingdom and household:

We beseech thee to hear us, O God.

In the communion of the Holy Spirit; with the faithful and the saintly in heaven; with the redeemed in all ages; with our beloved who dwell in thy presence and peace; we, who still fight and suffer on earth, unite in ascribing

Thanksgiving, glory, honor, and power unto thee, O Lord our God.

ALL: Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

—from *A Book of Worship for Free Churches* (Oxford University Press)

A Professor in the Pew

By HARVEY SEIFERT

Too much modern preaching answers questions nobody is asking, writes the associate professor of Christian Ethics in the School of Religion, University of Southern California, Los Angeles. In analyzing present-day preaching, he finds four disturbing criticisms of sermons he has heard and preached.

AS a professor of religion, one of the lower species of ecclesiastical humanity, I frequently sit in the pew alongside the layman. In this posture I have suffered many things of many preachers and been "nothing bettered." Even worse, on occasions I hear myself preach, and the anguish becomes still more acute. What is wrong with the content of much contemporary preaching?

Preaching can revolutionize lives and energize movements, and it frequently does. There is a great deal of great preaching in our time. I would not be misunderstood as being hypercritical. Yet those who sermonize and those who listen will both have to admit that the thrust of too many sermons utterly misses the mark. Perhaps it will help a bit to list four things which distress me about much modern preaching, my own included.

In the first place, so much of what is said is trite. We rely too often on hackneyed phrases or worn-out formulas. People come before us with a burdening problem; we try to solve it with a stale sentiment. We eloquently answer questions no one is now asking, or we argue energetically about an undisputed thing which the congregation has long ago accepted.

To be sure, there are timeless elements in our faith which require repeating and which become more precious through the years. We never exhaust the love of God, no matter how often we preach on the theme. It becomes exhausting, however, to hear exactly the same words on the subject Sunday after Sunday. The story of the three men building the cathedral from varying motives was an excellent illustration the first half dozen times it was used before the same congregation. Now it is a tribute to the Christian charity of the group that they do not stand up and scream whenever they hear it repeated.

"Come to Christ" is a profound and fundamental phrase, but what does it mean when it has been so often spoken and so seldom explained? We need to beware of traditional and esoteric language which gives us a thrill, but which is so much Polynesian gibberish to those who listen. If, on the other hand, we can translate ancient truth into solutions for present problems, we can have a congregation poised on the edges of their seats receiving the word that has meaning for their condition.

In the second place much preaching is trivial, dealing with themes that are relatively unimportant. When great issues demand discussion—war or peace, the relation of a living soul to God—we are often content with a clever turn on a text. We may chronically present a "soft diet" of "peace, it's wonderful" religion or "be kind to animals" ethics. We may be impressed with the victories we score by battling straw men or by solving problems that are inconsequential. But there is tragedy in the pews when nothing significant happens in the pulpit.

Bishop McConnell in his autobiography told about the village eccentric in his boyhood home. One Sunday morning while the guest preacher was doing an unusually poor job, suddenly the eccentric spoke up, "Well, well, well! Something will have to be done! We've been going for forty-five minutes, and we aren't getting anywhere."

The time of the congregation hangs as a heavy responsibility on the minister. An audience of only eighty persons in listening to a thirty-minute sermon has used up forty man-hours of time. This is the equivalent of a full work week, or time enough to travel thrice across the continent. May God forgive us if we consume the time simply to travel around the edges of a text, coming back to the same point at which we started. There are times when we ought to wake up in the middle of the night, shuddering in a cold sweat and asking, "What infamies have I perpetrated upon my defenseless congregation?"

(I am aware as I write this that professors often deserve the same nightmare. I recognize that there is a verse in Scripture [James 3:1] which says, *Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness.* I have long been convinced that some ancient manuscript now lost must have carried a marginal note inserting after "we who teach" the phrase "especially in theological schools.")

Instead of trite homilies on trivial topics there are tremendous themes which are world shaking and life shaping in their import. It is our unequalled privilege to speak of God and eternal truth, of life and its deepest meaning. Humbly and conscientiously let this be the stuff of which sermons are made.

A third sermonic sin is that our speaking is too often tiring. A tedious and dull discourse verifies the definition of preaching as talking in somebody else's sleep. It was even said of as great a man as Edmund Burke,

"He went on refining . . .
While they thought of dining."

We cannot avoid the obligation to be interesting. Even when we have nothing to say we might at least say it beautifully. As one ghost said to another, "Aw, go fall alive!" The

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PASTORAL CARE

When Prayer Does Harm

By JACK HARWELL

The pastor who has been called to preach must realize that at times he is also called to listen. This was among the problems discussed at a workshop on pastoral care held in Houston, Tex., and related here by a *Houston Post* reporter.

"SOME people call it prayer. I call it murder."

Thus did the embittered doctor sum up his opinion of what the preacher had done to his patient.

It was a typical case, repeated in hospitals over the nation. It goes like this:

The phone rings in the pastor's study. He picks it up and hears one of his women members say:

"Brother Smith, my next door neighbor is ill in the hospital. Won't you go by and see her? She doesn't belong to any church, but she is a good woman and you can help her."

The pastor says "Thank you" and promises to see the woman.

Later, he walks into the sick room in all the solemnity of his profession, introduces himself, asks the patient how she feels and then says, "Let us pray."

And so the poor patient and the good pastor pray together. Later, the doctor comes in and finds his patient 50 per cent worse than she was before the preacher came. Mentally he curses; then hurries away to get new drugs and bring more help. The woman dies.

The pastor cannot be blamed because he did not know any better. Nobody told him about such things in theological school, and he had not been around sick people very much.

But *if* he had had the proper training, and *if* he had been a counselor, and *if* he had served a short internship in some hospital, he might have been able to save the woman's life.

More than that, he might have also been able to save her family and friends from suffering untold anxiety and grief.

This woman's case, with several others which illustrate the same principles, was related at the Methodist Hospital in Houston, Texas, where ninety-six clergymen gathered for a five-day workshop on pastoral care.

The purpose of the meeting was threefold: (1) to help the ministers learn more about ministering to the sick, (2) to help them recognize their responsibility as part of the doctor-minister healing team, and (3) to help them become better acquainted with medical men they meet from time to time on sick calls.

The first meeting of its kind ever held in the Southwest, the workshop was sponsored by the hospital and the council of churches' committee on ministry in institutions.

It was led by Russell L. Dicks of Duke University and a pioneer in the field of religion and health; Clyde J. Verheyden, director of religious activities and public relations at the Methodist Hospital; and the Thomas W. Sumners, president of the Council of Churches of Greater Houston.

The discussions dealt with the preventative, curative, and restorative aspects of pastoral care, with each of the pastors preparing in writing two of his own counseling experiences with sick people—one selected because the pastor considered it to have been successful. the other because he considered it to have been a failure. The workshop analyzed the experiences and pointed out ways in which they might have been improved.

The significance of such a meeting can be easily visualized when one realizes that 50 per cent of all the patients who go to practitioners of general medicine today, and 75 per cent of those who go to specialists, are without organic illness.

Dicks told the pastors that "our generation has made the doctor a priest as well as a physician, and the minister a counselor as well as a pastor."

"You can't separate a person's

From left to right, Verheyden, Dicks, and Thomas W. Sumners, president of the Council of Churches of Greater Houston.

emotional, mental, and spiritual problems from his physical illness," he said. "When the mind is ill at ease, it is only a matter of time until the person involved becomes physically ill."

Dicks explained that there is a great need today for ministers who have had training in counseling and physicians who know how to "talk it out" with patients.

"The average theological school today teaches a man how to preach a sermon and how to run a church," he said. "But the moment the preacher hits town, he is called upon to deal with deeply stirring problems and conflicts about which he knows practically nothing.

Dicks said the average medical student today is not taught such things as talking out problems with a patient, either. His specialty, he said, is cancer or appendicitis, so when a person comes to him with a spiritual or an emotional problem, he is almost as helpless as the preacher who has to deal with terrifying problems.

"With good intentions, a man may still say the wrong thing," Dicks explained. "We often harm others in our everyday conversation without being aware of it." The theme of the hospital workshop was that "conversation that is nonthreatening and nonpunishing is healing."

It is a well-known fact that one of the biggest problems in the field of counseling today is getting the man who has been called to preach to realize that he has also been called to listen.

If a pastor never listens to his people's problems, he will never know what is bothering them. Many need to learn the art of listening as well as the art of talking.

A woman who once came to Clyde Verheyden for help told him:

"Dr. So-and-so has been a wonderful pastor to me—but when I went to him I never had a chance to tell him what was wrong."

Another pastor, called and informed that one of his members was in the hospital, replied:

"How is he? . . . If he gets any worse, you call me."

Verheyden is convinced that every minister, before assuming the pastoral duties of his church, ought to spend at least a year's internship in some kind of hospital, working with the doctors, going with them on emergency calls and in general learning about the other side of the healing team.

For instance, the minister who helped cause the sick woman's death could not be blamed, really; he was doing the best—and the only—thing he knew to do. Nobody told him about such things in theological school and he had not been around very many sick people.

But *if* he had been a trained counselor as well as a preacher, he would have gone to the nursing station on the woman's hospital floor before ever visiting her personally.

There he would have found out that she was not only seriously, but critically, ill; that she was already anxious about her condition and that she had had no previous experience with religion.

He would have learned that the only time she had ever heard prayer was at her father's funeral; therefore when the pastor offered to pray with her, it meant that she was dying.

In such a case, the minister's first visit should have been merely one of friendly concern, such as "I just heard you were here through a mutual friend." And instead of asking "How do you feel?" he should have said, "I hope you feel as well as you look."

Then on subsequent visits, he could have shown a genuine interest in the woman's condition, given her an opportunity to express herself and eventually inaugurate prayer as the answer to a need which she had expressed.

There is a definite value in knowing when to say "Let us pray," and far too many times ministers are prone to "pull a prayer" too quickly.

Let us hasten to add that there is nothing wrong with prayer—it is man's divine link between himself and his Creator and Redeemer—but it is through the abuse of prayer at the wrong time and in the wrong circumstances that harm sometimes results.

Ministers must recognize that healing consists not only of physical healing but mental, emotional, and spiritual healing as well.

In a real sense, the patient in a hospital puts much of his confidence in both his pastor and his doctor. It is a source of comfort to him to know that they are working closely together in support of each other's activity.

A typical seminar session of the workshop, with Clyde Verheyden and Russell Dicks up front.

Can You Help My Son?

By THOMAS J. SHIPP

The story of the rehabilitation of "Robert," an alcoholic, is concluded with this article by Thomas J. Shipp of Dallas, Tex. He tells how members of other agencies helped him in the process of bringing this man into the church.

IT WAS Sunday afternoon. Two days had gone by since Joe and I had taken Robert home. During that time I had dropped into the background so that Joe and his friends might carry the ball. But you cannot depend upon chance. You have to be sure things are going according to plan.

This time Robert did not run and hide. He met me at the front door with a smile and a hearty handshake. His two sons had seen something they had never experienced before—their dad welcoming people into their home. More than one person was being helped here. The whole atmosphere was different. It radiated optimism and good cheer. Joe and the A.A. had been doing a good job. It had been his responsibility to see that callers were available and to see that Robert did not become discouraged during this period of cracking and craving. Joe had chosen his best friends and the ones who could exert the finest influence upon Robert.

Joe and I knew that we dared not neglect our friend in this hour. To do so would cause Robert to lose confidence in us and to assume that no one cared. It would mean that our labors were lost, because Robert was looking to us for courage, comfort, guidance, and faith. He was still afraid of the past and worried about the uncertainties of the future.

He had not been in church on Sunday morning. Even though his mother had called it to my attention in Robert's presence, I made no mention of this and left many things unsaid. For tomorrow was the big day—the day that Robert had promised Joe he would attend his first meeting of Alcoholic Anonymous; his attention must not be diverted.

Monday I came to my office at 4:00 P.M. and found that Joe had been trying desperately to reach me. Robert was feeling better today—too well, in fact, for his own good. He had been able to enjoy a good meal and some sleep. Furthermore, he had been away from the bottle for several days now and was about to convince himself that he did not need Alcoholics Anonymous.

I rearranged my schedule for the evening and dropped over to see Robert. A positive approach was necessary. I assumed that he was still planning to go to the A.A. meeting. I told him my reason for dropping by was to wish him well and let him know that I thought he was taking the most important step of his life. I reminded him that Joe was one of his best friends and that whatever he told him was the truth. I stayed on with Robert until Joe came by to pick him up. I would have gone with them, but it happened to be a closed meeting (for alcoholics only) an important reason for having Joe in the lead.

I did not call Robert after the meeting that evening, but at 6:30 the next morning I stopped by his home to have a cup of coffee with him. Alcoholics are early risers, especially during this recovery period. The first hours of the morning are sometimes difficult to get through without assistance from the bottle. Robert was filled with new hope and new life, and we shared together his new experience.

Still our job was not finished. Robert had not joined the church or rededicated his life to God. He was without employment and was not providing for his family.

Many things needed to be done yet. What would happen when the glamor wore off? He would have a let-down feeling and would need us more than ever. He might be too timid to seek the companionship of his new friends and might turn to his old haunts. This was a critical period indeed, and it was necessary that we remain close by his side.

As Robert's mind began to clear he seemed to realize for the first time the serious predicament he was in. He began to worry about a job and security for his family. He wanted to correct all things at one time—today! We should like to have promised him his old job back as soon as he had recovered from his illness, but we were not certain that his employer would hire him again. You cannot make a promise of any kind to an alcoholic unless you know you can fulfil it to the letter. One failure on your part and the bond between you is gone.

Robert asked for financial assistance. We knew that he needed it badly, but money in the hands of an alcoholic is too strong a temptation.

We assured Robert that we would see that his wife and children had food and shelter until he was on his feet again and carrying the load himself. All the while he was becoming more active in the A.A. program and gaining faith in his new friends.

Why did I ask Joe to help me? Because it would help Joe to grow and become more firmly rehabilitated himself. Too, he was a living and shining example of what could be done with a drinking problem. It had only been a scant nine months since his mind, like Robert's, was dimmed by alcohol. He could personally pass along the peace and happiness and the new way of life that sobriety had brought him. He could help Robert realize he was not alone in his problem. My work is of such a nature that I might not be available when Robert needed me most.

Why had I not introduced Robert to the church and to God before now? Why put A.A. before either of these? In approach I find it works better to introduce an alcoholic to a group of people who understand him, a group who believe in God and the church. Perhaps I had not introduced Robert to God or the church by the usual procedure, because little or nothing had been said about God, but he had begun, in fact, to seek his God days before. Certainly prayer and the teachings of God, properly taught and tactfully used, are the greatest sources of help to the alcoholic, but

when misused, the harm may be irreparable.

Joe was an important person in Robert's life because he was able to convey a message from God which we ministers could not communicate at this point in Robert's life. Joe speaks a language which is peculiar to his fraternity, and when he speaks, fellow alcoholics listen and are guided by his words.

We must remember that Robert had built up a resentment against the church and against preachers in general, but Joe told him about a faith in a higher power which he chose to call God, about what it had meant to him. His words were like seeds sown upon well-cultivated soil. They would take root and grow.

After Robert had been with Alcoholics Anonymous for several weeks, the time came when he had to be left alone. His friends in A.A. had gone to unbelievable limits to reinforce his character and buttress him against the pitfalls which were before him. Still all his friends in A.A. and all the preachers could not of themselves keep him sober. Eventually he must walk alone. But plans were made for this period, too.

Books had been left, all kinds of them. The book, *Alcoholics Anonymous* (World Publishing Co., $3.50), Robert picked up and began to read. It was similar to his own life story. He took up the next book—the Bible. The question crossed his mind—why did Joe leave this? He opened it and found a piece of paper. On it Joe had listed some passages and had even marked them in the Bible: Psalms 23, 91, and 121, Matthew 5, 6, and 7, and 1 Corinthians 13—these passages have a special meaning.

On Joe's next visit he talked to Robert about the "twelve steps," and particularly the "third step"—"to turn our will and our lives over to the care of God." He helped his friend take an inventory of his tangled life, of his tangible and intangible possessions, and then suggested that he visit with me to talk about his life and God.

Robert insisted that he had never understood God. Joe answered him with, "I didn't either, Robert, till I became active in the church. You go to A.A. to find out how to understand your drinking problem. Would it not be sensible that you would seek your answer about God in a church where people understand God and his working? This is an enlarged fellowship you need. Let's go talk to Tom."

It was early in the afternoon. Joe had already talked to me about his plan and I had made some time available should his plan materialize. I had just returned from a visit to the hospital when the telephone rang. It was Joe; he and Robert would like to come over and see me. In a matter of minutes they were sitting with me in my study. As we joked and exchanged stories I looked into their faces and thought of the caterpillar and the butterfly. The change had been that complete.

Joe excused himself after a bit, and Robert began to talk about his life and his God. He expressed appreciation for what I had done to help him. Little did he know how Joe had helped me—how he had helped me to be free when Robert needed me. It had been a long and tedious process, but now Robert was coming to me, a minister of Jesus Christ. He had full confidence in what I would do, because Joe had built up Robert's confidence in me.

He had come to talk about his shortcomings and his wrongdoings, to mend his life and start out anew. I reassured him of the ways of God. We went on at length and finally he said, "I would like to join the church and give my life to God."

When Joe returned to the study we made plans for Robert to join the church on the following Sunday. At first he was worried about walking down the aisle and standing in front of the congregation alone, but that was taken care of when Joe offered to stand by his side.

At the conclusion of our visit I said to Joe, "This is a happy hour for me. I should like to have a prayer to rejoice with God for what you have done." We prayed a prayer of thanksgiving for Robert's life and what it meant to us.

Now return briefly from this high moment in Robert's life to his past. Many of Robert's reasons for drinking were sheer excuses and fictions of the mind created by him to avoid everyday problems. Joe and I helped him face life and the realities of living. We helped him not only to resolve but to become truthful and honest with himself. We helped him overcome his resentment and become tolerant of others. We did our best to remove all illusions about alcohol and to show it in its true light.

There were occasions when Robert felt that he did not have time for his church and for A.A. We had to remind him that sobriety was without exception the most important thing in his life, and that everything in his life depended upon it—that he must put those things first which would assist him in keeping sober.

At times it was hard for us to keep our charge from becoming cocky about his accomplishments. We had to remind him that he was only one drink away from trouble, that he would never be able to drink again. These are some of the responsibilities which are yours as a minister or as a fellow layman in bringing about the rehabilitation of the alcoholic. If he should slip, stand by him; he may do it to test your loyalty.

Eight years have passed now and Robert has become one of the most faithful members of our church. He has grown in character, in wisdom, in love, and in leadership. He is one of the most respected members of our church. He has taken his rightful place in society, and as his minister, I take great pride in knowing he is a member of my congregation.

One must recognize that alcoholics are not necessarily weak persons and that will power alone has little to do with their downfall. So long as our society permits the production of alcohol there will be alcoholics. As long as this is the case I feel that society is obligated to provide an educational program to prevent alcoholism, insofar as it is possible, and to care for those who are its unfortunate victims.

Total abstinence will always be the easiest and the only certain way of preventing alcoholism. We ministers should do everything in our power to persuade our congregations of this fact. But when we discover someone who has lost his bearing we should likewise do everything in our power to bring him back to port. Our opportunities in both fields are golden.

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with someone seeking help. This one concerns a minister's attempt to counsel with a young father whose child died after birth. Evaluations by our consultants follow the report of the interview.

Grief

Introduction: A young couple in their late twenties had just lost a baby through premature birth complications. Though they were not of my membership I had befriended the father, so he had come to me. (Frankly I was a bit upset because he and his father-in-law had had a disagreement. The father-in-law was of a different denomination.)

The Call

My wife came into the church kitchen to tell me that Tom was upstairs in the church, greatly disturbed. About halfway up the stairs I met him; he had started to come down to meet me (*tears were in his eyes*).

Pastor. Hello Tom. (*I slipped my arm about him.*) You seem troubled. Did your wife lose her baby? (*I had known she was in the maternity ward.*)

Tom. Yes, Floyd, she did. I have just come from the hospital—may I talk to you? (*Pause.*) I just must talk.

Pastor. Certainly, let's go upstairs where we can be alone. (*I put my arm about his shoulders and led him into the church sanctuary where we sat down on the front seat before the altar.*) Sit down, Tom. (*He willingly did. Back of the altar was a picture of Christ in Gethsemane and I felt such a place might ease his sorrow.*)

Tom. You knew my wife had gone to the hospital. Well, I just don't know what went wrong, but for some reason the baby was underweight, immature, and malformed. (*He broke down, sobbing. I waited. After some time I spoke.*)

Pastor. I am so very sorry, Tom.

Tom. (After getting a bit of a hold on himself, he continued.) I've been a farmer, you know, and have had enough experience with livestock to know one can't have things right all the time, but this—it is so strange, I can't understand it. We have a good doctor, got to the hospital in time. She was due last month.

Pastor. It is hard to understand.

Tom. Doc couldn't explain it at all, though he suggested there may have been a weak sperm; but we had waited and had been careful for two and one half years. We thought this would be long enough to wait before planning for another baby. It never occurred to us anything like this would happen.

Pastor. There is so much we still don't know about pregnancy and birth, so many factors . . . .

Tom. But, my wife has always been so healthy, and felt so good most of those past nine months. I don't think she was really what you would call sick a single day. They still call this a premature baby, but it was overdue a month.

Pastor. It might be that the doctors call any baby that does not develop as it should before birth premature, even though it might be overdue. **(A)**

Tom. That could be.

Pastor. Now that the baby has been taken, how is your wife getting along?

Tom. Fine, and I am surely glad of this. I was worried. When the nurses called the doctor back, I sensed something was not going along as it should. I had hoped they were calling about someone else other than my wife. He assured me this was not injurious to her.

Pastor. Oh?

Tom. Somehow, I felt within that things were not going as they should, for my wife did not put on enough weight.

Pastor. This might cause one to wonder how things were going.

Tom. Doc told us sometime back she should be heavier, but he didn't seem greatly worried. But I have surely spent much time wondering.

Pastor. There are some women, though, who do not get very heavy. . . . This alone would be rather inadequate to judge by to be sure. **(B)**

Tom. (After a rather long pause.) But I guess it is better this way. Well, the natural thing in birth is life all right, if the baby had not developed as it should, it might be better for death to come now than for something to turn up later on. *(I let him speak his own mind about how he was feeling about things right then.)*

But the baby didn't breathe right at all. Doc said we could have another sometime, so we are more hopeful, but one never thinks about the possibility of things going wrong, does he?

Pastor. Well, we always hope we may be fortunate. We never quite think our baby might have trouble and even less when our first born is all right. (*I waited for a moment.*) How does your wife feel about the baby's death?

Tom. Well, she feels much as I do, though she is terribly broken up, because she wanted another baby; still she'd rather it die than have something abnormal show up later on.

Pastor. Perhaps if she can feel this way it may help her through her bereavement. (*I paused.*) Tom, my heart goes out to you and your wife, for I know how you have planned for this baby. But death can be merciful at times, and I know you have some things to encourage you. Your wife is getting along well, you have your other child, and best of all, both you and your wife have a fine Christian faith. Surely these things will help you through the hard days ahead.

Tom. I have been glad for these things you mention, but (*he hesitated*) maybe my wife won't want to try again.

Pastor. She may not feel this way. She is courageous; she knows neither of you could have been at fault. Both of you did what you felt was the best. Surely you won't blame each other. (*I paused for a time to think with him.*) Surely what has happened could not have been influenced one

way or the other by any act of yours or your wife. (C)

Tom. The doctor assured us not.

Pastor. Tom, there may be some "helpful" people who might upset you both if you listen too much to them. Believe that you have done all you could; don't let them try to make you feel otherwise. People mean well, though often they do not do too well.

Tom. I know this, and both of us have assured each other that we won't let this kind of people bother us. They mean well, you know. (*I nodded.*) What does one do about burial? When I talked to the mortician who came to the hospital, he told me the sooner we had the funeral the better it would be . . . but this is all new to me. I don't know how to plan, or who to see, or anything about what should be done in a case like this.

Pastor. Have you and your wife talked over anything about the services? Have you thought where you might bury your baby? (*I felt they had talked over more than he sensed.*)

Tom. Well, we had thought a bit about just having a graveside service, with a burial at Jonestown. Isn't this the type of service one usually has for a small baby? (*I assured him it was and asked him about the day.*)

Tom. We had sort of left that up to you. You see, we want you for the services, even though the wife's folks do go to the other church. (*He waited.*) Could you help us? Will you be able to hold the service out of town?

Pastor. (*I assured him I would be able.*) But I wonder if we hadn't better set our time along with the mortician. It is usually best to check with him.

(*He agreed and rose to go, then paused.*)

Pastor. Would you like a word of prayer before you leave, Tom?

Tom. That would surely help.

(*He knelt at the altar still very much upset.*)

Pastor. (*I paused to quiet myself hoping it would quiet him a bit, then continued in a prayerful attitude.*)

Our Father, we do not understand all thy ways in our lives, but in faith we come to thee in this our moment of need. Be with these young parents who need thy consolation and strength so very much. Send thy spirit unto Tom, who needs thy comfort and peace for his broken heart. Unto his wife we ask thee to bring healing and a sense of thy nearness throughout her hours of sorrow. Unto both of these parents share thy love that their hearts may be assured their wee baby is safe in thy care. O God, bring to them strength to meet the hours ahead until theirs is a confidence which may help them rebuild and dream as they have in the past. In the Master's name, who gave children an especial place in thy heavenly kingdom, we pray. Amen.

(*We remained quietly at the altar about three or four minutes. During this time I again put my arm about his shoulders and drew him closer to me.*)

Pastor. Shall we go now to see the mortician?

Tom. Do you have the time? I know I can't go alone.

Pastor. (*I assured him I had the time and we left the sanctuary very quietly.*)

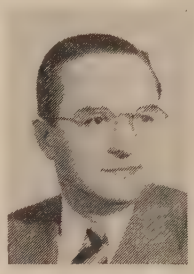
Pastor's Questions

1. Was I right in assuming that the sanctuary might be helpful in helping this fellow release his deep sorrow?
2. Is it well to try to get people to release as much of their inner doubts as possible when they are in the midst of bereavement?
3. Did I lead the father too much to give answers to my questions when it might have been better to let him raise and answer his own?
4. How could I have better helped this father?

(Much of what appears as questioning was an attempt on my part to try to get the father to find within himself answers which I knew he had because of his and my long years of acquaintance. Maybe I went about drawing these out in a poor way.)

Consultants' Evaluations

IN this interview the pastor seemed sensitive, for the most part, of the parishioner's need to talk, and was successful, with a few exceptions, in following the client's leads. This is good procedure in all counseling and especially good in counseling those in grief.



Furgeson

There is one place (at C), however, where the pastor's nondirective procedure breaks down. Tom has expressed the fear that his wife "won't try again" to have a child. But the pastor, instead of attending to Tom's fear, fastens upon the content of Tom's statement and responds by contradicting it at the content level: "She may not feel this way."

This response successfully stifles anything further Tom may have wanted to say about his fears. The possibility that Tom may here be projecting onto his wife a fear that is his own seems not to be in the pastor's mind either, for if it had been he would have left the way open for the exploration of this possibility. The pastor seems eager to get everything straightened out for Tom, and such eagerness usually produces premature interpretations.

From C on, the pastor takes over and instead of following the parishioner, the parishioner follows him. The pastor brings up the matter of "some 'helpful' people who might upset you both." Apart from necessary background information the reference is not clear, but he seems to imply that Tom has been made to feel guilty for not having done all he could. The point here is that Tom has not verbalized this emotion, and the counselor is therefore ahead of his client and putting attitudes into the mind of the client.

The results are interesting. Tom does not follow the pastor's lead. He gives the subject a short treatment, reminds the pastor that these people "mean well," and turns to the subject of funeral arrangements. The in-

ference is that at this point the pastor is "off the track." Either he is mistaken in imputing guilt to Tom (and defending Tom against it all at the same time) or Tom finds this subject too tender to talk about.

After the subject of funeral arrangements is settled, the pastor again takes the lead and suggests that they pray. They kneel, but Tom is "still very much upset." Did the pastor read too much into Tom's pause? Was he as ready to pray as the pastor was? Was the pastor here turning a troublesome problem over to God for solution? The content does not provide a certain basis for answers to these questions, although it provides some ground for raising them.

There are two responses (at **A** and **B**) which represent the pastor in the role of a physician. Response **A** is perhaps more relevant than response **B**. Response **B** is irrelevant and digressive. (Note the "rather long pause" which follows it—probably because Tom feels that he has been interrupted.)

Three times in the course of the interview the pastor puts his arm around the parishioner, and on one occasion "drew him closer to me." What is the purpose of this behavior? What was the result of it? What was the motivation for it? Presumably the answer, whether real or rationalized, would be that this was a token of sympathy for purposes of reassurance. To which it would be necessary to reply that the counselor's emotions of sympathy need to be handled with care lest they prove to be obstructions preventing the client from doing his grief work. Expressions of sympathy do not lead to reassurance as readily as we might suppose; they may encourage a client to avoid doing his grief work. The sympathy of another person is no substitute, therapeutically speaking, for the strength one must find within.

Answers to the pastor's questions:

1. In this instance the sanctuary seemed to be a logical place for the interview since the parishioner had come to the church; but one should beware of using any religious symbol (sanctuary, altar, Bible, prayer) coercively. There is a place for religious procedures in counseling, but their function is not to force insights which the parishioner has not yet attained.

2. A counselor properly should not "try to *get* people to release" anything, but should try to provide a relationship in which free release of any emotion is possible; and most of all the counselor should not impede the free release of emotion by digressive responses, whether consciously or unconsciously motivated.

3. Is the pastor in this question feeling some inner uncertainty about having been directive in places? As we have noted there are places where the pastor did take the lead away from the parishioner.

4. One of the best ways to improve one's methods is to persist in this process of recording and analyzing one's interviews. This, however, should be coupled with a careful and systematic study of the dynamics of human motivation in general and of one's own motivations in particular.

—Earl H. Furgeson, *professor of Pastoral Theology, Westminster Theological Seminary*

THIS interview is worth reading twice. The first time through one is impressed with the helpful, calming, reassuring arm with which the pastor surrounds his parishioner. Here is the Christian faith remaining steady in its time of trial. A relationship of pastor and people built up over many small interchanges now seems adequate for the troubled season.

Becker

The second time one reads this report a serious discrepancy begins to dawn. It has already edged its way into the pastor's mind as we can see by his questions. He is not sure he was helping Tom, although he fully thought he was at the time.

The discrepancy is that between the emotional world Tom is in and the emotional world the pastor is in. We could call them both Calvaries. But one is the Calvary-that-leads-to-we-know-not-where. It is real anguish. It is real suffering. It is loss felt personally. It is hopes being dashed. It is guilt felt for what might have been done otherwise. It is shame. It is doubt about living. It is doubt about God. It is Tom's grief.

The other emotional world is the Calvary-that-leads-to-the-ultimate-triumph-of-God. On this lofty plane, suffering is but a present setback, doubt is unbecoming and grief is a naughty word. So many of us have been fixated on the sublime and serene aspects of the Christian life that when the emotions confronting us are those of grief and despair we cannot bear to face them. Something causes us to avoid letting the parishioner have his real expression of bereavement.

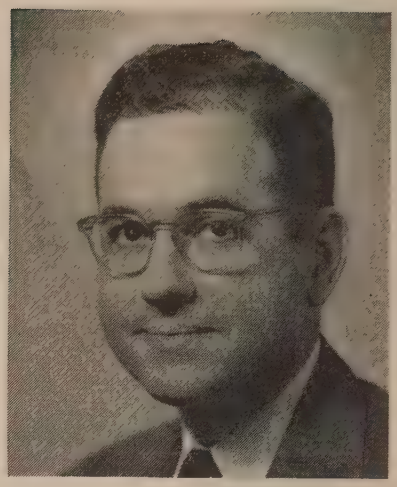
This pastor could have helped by crossing over to the other emotional world, the Calvary which is so tormenting and unlofty a place to be. Part of this could certainly have been by not steering Tom into the sanctuary or at least by having offered alternative places to talk. But the heart of the matter is the extent to which he might have followed Tom where *his feelings* were going.

When Tom makes his first outbreak, the response: "Something went terribly awry and it has struck very hard," would have been so much closer to his world than the pastor's "I am so very sorry, Tom." Sympathy and reassurance do not help Tom to do his "grief work."

Rather than continue with a passage by passage indication of the ways of crossing over to Tom's grief-laden world, let me recommend a very helpful book that develops the problems of counseling the bereaved from the point of view here suggested. It is the just published work by Paul Irion on *The Funeral and the Mourners* (Abingdon Press, $2.75). When this pastor and all who have felt a similar doubt about their own bereavement work read this little volume, they will be better prepared to enter into the world of suffering with those who suffer at the time of death.

—Russell Becker, *Assistant Professor of Psychology, The College of Wooster*

A Choirmaster Speaks to Ministers



By AUSTIN C. LOVELACE

The relationship between the minister and the musician is often the key to better church music—and better worship—says this minister of music, First Methodist Church, Evanston, Ill. His article begins a series by six writers on music and worship to be published in this and coming issues.

HAS your worship ever been marred by having someone announce the first, second, and last stanzas of "Where cross the crowded ways of life" when you know that the last stanza is only a part of a sentence which needs the fifth stanza to make the sense complete?

How often have you heard it said after the prelude, "We will now begin our worship with . . ."? Worship should begin with the entrance into the sanctuary, with the first note of the organ—not necessarily with the first spoken word.

Or have you noticed the minister who rises to begin talking before the organist has finished the prelude or offertory? If he is completely ignorant of musical matters, he should wait for a signal so he will not be guilty of such ill manners.

Or again, have you attended a service which has begun with some such statement: "Well, since the people are a little late arriving, let's sing a few hymns until everyone is here and ready to start."

These are just a few of the common irritations that cause friction between minister and musician, but they are indicative of a major problem that can be brought into clear focus by asking "Just what is the purpose of music in worship? What is the minister's view of the relation of music and worship?"

These are fundamental problems that can best be solved by a thoughtful and co-operative approach to the entire problem of what worship is. There are many fine books available, and the first step should be the reading (by the minister and the musician) of books dealing with the subject, and by talking over the ways in which a given order of worship can be improved.

From the choir loft, let us look with a church musician's eyes at the minister and suggest what his relationship should be to the choir, to congregational singing, church-school music and youth choirs, and toward the musical leadership of the church.

The minister is the spiritual leader of the church, and he should treat the choir as part of the flock. Just as he should have an interest in all areas of the church life, he should have an interest in the choir and in fine music. He should seize every opportunity to hear fine music in concert and in recordings; he should attend choir rehearsals occasionally to let the choir know of his plans and of his appreciation for their work "on the team." He should treat special musical services as services of worship and encourage attendance just as much as he would for the morning service.

But the biggest help of all would be the planning of sermon themes in advance, and letting the choir director know what they are. Perhaps (although a mighty big perhaps) a minister can decide on a sermon topic Saturday night and preach a fine sermon on Sunday morning, but even if such is the case, the choir is not able to wait until Sunday morning to prepare an anthem which will fit in with the sermon.

Choirs make their best contribution when they are able to work on an anthem for a period of from four to six weeks. This means that the singers can get past the mere notes and get into the real meaning of text and music. If ministers would plan their sermons for several weeks, or months (or even a year) in advance, it would be possible for the church musician to choose music, order it, rehearse it, and have it ready for a given Sunday.

This is not as impossible as it may seem—there are certain Sundays such as Bible Sunday, World Wide Communion Sunday, Rally Day, and the like that are set in advance. There are also certain themes, or series of sermons on topics, such as "The Lord's Prayer," which a minister may plan. Minor changes may need to be made from time to time, but the ability to plan and rehearse in advance is one of the secrets of good choir work.

This long-range planning should be backed up with a weekly conference when the details of the following Sunday service can be talked over. Here final decisions on just the right hymns, responses, and minor changes in the service can be ironed out.

A service must have unity of thought and purpose, and this unity can be secured by co-operation of planning and thought. *The Choir Loft and the Pulpit* by Helen A. and Clarence Dickinson and Paul Austin Wolfe (H. W. Gray Co., $1.50)

gives further insight into the possibilities of service building. It includes fifty-two complete services of worship with sermon text, psalter, scripture readings, hymns, anthems, and organ music related to the theme of each service.

But the minister needs to be aware of another area of church music that is often neglected—congregational singing. Poor singing may be due to a number of causes: poor choice of hymns, too small a repertory, bad acoustics, poor choir leadership, poor hymn playing by the organist, or lack of intelligent and imaginative use of hymns.

This means that the minister should know his hymnal as well as his Bible. He should have available a handbook to the hymnal along with such books as *The Gospel in Hymns* by Albert E. Bailey (Charles Scribner's Sons, $6.00), *Hymns in the Lives of Men* by Robert Guy McCutchan (Abingdon Press, $1.50 or McCutchan's *Our Hymnody* (Abingdon Press, $4.50).

He should know the different types of hymns and hymn tunes, and something of the history of hymnology. With this background it is possible to choose hymns that have meaning and value, and to avoid the error of singing only a dozen or so hymns until constant repetition dulls their message and usefulness.

The minister and musician should make a list of all hymns now in use, noting areas of the hymnal that are not being used. A list of hymns to be learned should be drawn up very carefully with much thought as to their potential value and usefulness, and then a program of learning these new hymns should be set up so that new material is added systematically and interestingly.

Too much hymn singing has no value because it is a formal exercise to be gotten through as quickly as possible, but it should be the aim and purpose of minister and musician to make hymn singing a meaningful and spiritual experience. Very often the more familiar a hymn is, the more the singer is inclined to "rear back and sing" without giving thought to the real meaning of the text.

Too many people turn off their minds when they turn on their voices, and the minister must use every opportunity to bring hymns to life by careful choices, by brief and well-chosen comments concerning the hymn, and by imaginative use of hymns (such as for prayers, responsive readings, and even sermon outlines).

Turning next to the area of the church school, it is sad to state that some ministers are not too interested in what goes on in the educational program of the church—much less in the school music program. Many a church has a "popular," "informal," "secondary" book of very inferior quality that is used with the children on the presumption that this is all they can understand or else this is what they like and want. The fact is that children will sing the very best hymns just as enthusiastically as they will the jingly, jazzy, chorus type often used.

From the third grade (age 8) up, the church school should use the regular church hymnal instead of a "secondary" book—particularly if this second book teaches the children hymns which are not in the regular hymnal.

Perhaps one reason for poor church singing is the fact that we teach one group of hymns in the church school and then wonder why children do not know the hymns we use in church. If a list of hymns to be learned is carefully worked out, considering the different age levels, it is possible to teach the great hymns of the church so the children will have something of value to take with them through life.

Coupled with a program of learning hymns in the church school should be some sort of youth choir program designed to fit the needs and problems of the individual church. A well-planned and directed children's choir program can mean much toward enriching the educational program of the church school and in preparing young people for future leadership in music.

Neither should we overlook the importance of giving opportunities for service to the church. A fine book in the field is *The Successful Children's Choir* by Ruth K. Jacobs[1] (H. T. FitzSimons Co., $1.50). Mrs. Jacobs also edits a monthly publication called "The Chorister's Guild Letter" (which is available from 204 N. Second St., Memphis, 3, Tenn. for $2.00 a year). Every church which has a children's choir or plans one should subscribe to this helpful paper.

[1] Watch for an article by Mrs. Jacobs in an early issue of THE PASTOR.—Ed.

Finally we come to the minister's relationship to musical leadership. Where it is financially possible to secure a full-time minister of music, the minister should see that the finest leadership available is secured and that adequate compensation is provided. But in many small churches this is impossible, and it is often difficult to find professional help.

Some sources of leadership are music teachers (both private and in public schools), teachers and students from nearby colleges, and individuals in the community who have had previous training in music—but in all cases the individual should be a devoted Christian as well as a musician.

There is also a field often undeveloped—the young people of the church. Some churches pay for organ and choir directing lessons for young people with talent in return for their help in the music program.

There are many church music institutes and summer music conferences to which the church could send several leaders. The cost is small in return for value received in improved music.

Adequate compensation is certainly important, but so is adequate recognition of the importance of the position of the church musician. If he or she is doing the job as it should be done, the church musician is really a co-minister of the church. He should be listed on the bulletin as a member of the staff and should be invited to meet with other leaders in making plans for the entire church.

The relationship between minister and musician must be a close and co-operative one if church music is to be what it should be. Church music can rise no higher than the ideals held up by the leaders, and it will respond surely and permanently to stimulating leadership.

Sacraments in American Methodism

By PAUL S. SANDERS

Methodism today needs a deeper understanding of the meaning of the sacraments in Christian life, writes this Methodist minister of New York, N. Y. Concluding this series, he discusses Wesley's sacramental views and how they differ from ours.

JOHN WESLEY'S sacramentalism, though transplanted to America, never really took root. The sharp contrast between the sacramental beliefs and practices of Wesley and those of present-day Methodists may be seen as having evolved in two great periods, the first extending from the beginning in the 1760's past the Civil War, the second starting in the latter half of the nineteenth century and continuing through the first quarter of the present one.

American Methodism never had any close contact with Anglicanism, nor indeed with Wesley himself. In the less than twenty years of its existence prior to its formation as a separate church, it was influenced as much if not more by its native-born preachers than by Wesley's missionaries. Of the eight official emissaries who came, only Asbury made any lasting impression, and he was least influenced by personal contact with Wesley.

Methodism was from the start influenced by the sectarian mind of American religion, which stemmed partly from the Puritan tradition of New England, partly from the presence of numerous national and ecclesiastical groups (most of them sectarian in principle), and partly from a fairly general spirit of toleration that sprang sometimes from indifference, sometimes from practical necessity, and sometimes from deep inner conviction.

A second major influence was the individualism of American religion, which was allied with the phenomenon of sectarian proliferation as well as with the social and economic ethos, and which was both expressed in and augmented by the emotionalism and subjectivism of the Great Awakening.

However much historians may be justified in saying that the break with the Established Church was inevitable, it is yet true that Wesley's Methodism was conceived as an evangelical movement which presupposed the Church as the larger context within which it found fulness and completion.

In America this was never so. The movement arose largely spontaneously. Its matrix was not Anglicanism but the colonial religious scene sketched above. From the start it was a practically independent evangelistic enterprise, touching the fringes of organized religion at times, but in general ignoring and ignored by the churches, including the Church of England in the colonies.

In 1784 this movement, on the advice of Wesley and by vote of the Christmas Conference, was decreed to be a church. It was provided with a full complement of churchly institutions: standards of doctrine, forms of worship, a regular ministry, a centralized polity, a sacramental theology, liturgy and practice, a hymnody, and a tradition of evangelical preaching.

It was in fact more than half a century before Methodism found itself as a church. It was 1830 before the word "society" was altogether displaced in the Discipline by the word "church." When it finally emerged into self-consciousness, it was not so much either "church" or "sect" in the technical meaning of those terms, but a new thing, a "denomination." Meanwhile it had flourished as a vigorous evangelistic agency, with little real understanding of or regard for theology, ecclesiastical order, or sacramental worship.

During this time other factors had entered the picture: the long distances and scattered nature of the population, the generally low educational and cultural level of the masses to whom Methodism chiefly appealed, the fact that few Methodists, including most of the preachers, had any churchly background and so did not miss what they had never known.

Added to these was the continuing influence of revivalism, which in the early nineteenth century developed a still more atomistic character, and that of the ever receding frontier, making for emphasis on freedom, pragmatic religion, individualism, emotionalism, and reducing the possibility of a more church-centered faith as well as the feeling of need for it.

In 1792 the liturgical offices were revised, largely by excising what seemed at the time extraneous. The Sunday Service was tacitly dropped. More and more of the sacramental hymns were left out of the hymnal. No American Methodist thinker appeared to delineate the meaning of the sacraments, either theologically or existentially. One factor made for relatively infrequent communions: only elders could celebrate, and only a minority of the preachers were so ordained. From this arose the fact that the Lord's Supper came to be normally celebrated by the presiding elders at quarterly meetings; most Methodists never saw the sacrament elsewhere.

The decisive influence which in effect nullified Wesley's sacramentalism was the change *in situ* between Wesley's Methodism, practiced against the larger background of an ancient church structure, and that of the circuit riders, whose religion centered largely in introspective experience, with no effective objective frame of reference to keep it close to the faith and tradition of the historical church.

By the time Methodism evolved an awareness of its corporate, institutional character, its attitude toward the sacraments had been set. It was, by and large, the usual "left-wing" Protestant concept: the sacraments are to be retained, but they are not generally thought to be of decisive import in Christian faith, life, or worship.

Sometime in the latter half of the nineteenth century began the second great period in the evolution of the Methodist concept of the sacraments. It was compounded of several elements. The English Methodists were engaged in a "crusade" to defend Wesley's evangelicalism against extravagant Anglo-Catholic claims.

This effort led to the creation of the Methodist tradition that after Aldersgate Wesley had sloughed off the "rags of Popery" and emerged as a shining-bright evangelist. While it can now be shown that both sides in this debate were wide of the mark, what J. E. Rattenbury calls the "myth of the conversion" took deep root in Methodism, and served as a positive force depreciating whatever lingering sacramentalism there may have been left.

A broader, deeper, and in the long run more debilitating factor was the general theological revolution occurring in all Protestantism. This was marked by the rise of biblical criticism, the influence of the theology of Schleiermacher and Ritschl, the arguments over Darwinian anthropology, and the general shift over from what A. C. Knudson called authoritarian realism to rational idealism.

It was the rise of what eventuated in modern humanistic liberalism, coupled with a growing secularism which was partly the heritage of the frontier, together with a positive antisacramentalism which waxed the stronger as the old revival fires burned lower and lower, that finally vitiated the sacraments, not only in Methodism but in modern Protestantism generally.

The several generations which witnessed the advent of a corps of native Methodist theologians saw the theology of the sacraments progressively watered down, while at the same time, since the early twentieth century the liturgical forms have been progressively rehabilitated. We now have in our first communion order a fully liturgical service exhibiting the baldest rationalism in its theological content.

The time is at hand for a re-assessment of our sacramental doctrine and practice. There is no use whatever in revising the Ritual again until first we have come to a clearer understanding of what the sacraments mean in Christian experience. The problem is clear. What is needed is theological reconstruction, out of which a more profound and meaningful regard for the sacraments may fruitfully emerge. The possible roads toward a solution may be many; here we want only to offer one suggestion.

Neither knowing nor understanding Wesley's sacramentalism, we modern Methodists are prone to dismiss it with a shrug and a vague reference to Aldersgate (or to John Dewey, depending on which of the two major camps we stand in); but we would do well to try to penetrate the rock from which we were hewn. This does not mean we must "become Anglicans," or even that we must accept Wesley's sacramental doctrine. It does mean that we should know what it is before discarding it. A few remarks must suffice to indicate the nature of it.

The heart of Wesley's view of baptism lies in his understanding of it as an effectual rite of incorporation into the "mystical Body of Christ." Baptism constitutes initiation into the church and is the visible seal of the covenant relationship which exists between God and his people. God has promised mercy and grace to whoever will come. Children are included in that covenant, as they were in the old.

When one is baptized, he is placed within the congregation of God's people, sealed as God's child, and marked out as standing under the promises of God for redemption. Baptism is a proleptic act; it signifies what is made possible by the promises of God, effectuated by the atonement of Christ, and mediated through the church under the agency of the Holy Spirit.

Baptism was understood by Wesley neither as a divine act conferring moral and spiritual regeneration, nor as a human act typifying a subjective condition of previous conversion of future commitment.

It was rather an act by which the church, acting *pro Deo*, receives into the "realm of redemption" one of his little ones. He is placed within the context of grace, where, it may be hoped and confidently expected, he will come through the working of grace to the crucial work of grace which is justification, and be enabled to continue to walk by grace until he come to eventual sanctification.

Baptism is of course no guarantee of salvation, but then neither is justification. (One may fall from grace.) Both are equally instances of the divine-human encounter.

The Lord's Supper was for Wesley as for all Christians a memorial of the death of Christ. But since the Christ whose death is memorialized there is alive and among his people, the Eucharist actually makes present for faith what it recalls and re-presents. The remembrance of Christ's sacrifice actually and effectually makes here and now operative for faith the benefits of that sacrifice.

The Supper was for Wesley a sign or symbol. But the elements were not signs of nothing; they were signs of something. As the bread and wine typify the body and blood of Christ, so they represent the nourishment which the living Christ presently gives to the faithful. What is signified by the Eucharist Wesley believed to be made present *for faith in the Eucharist.*

The Supper was for him a means of grace. Naturally means of grace are not to be confused with grace itself. The sacrament does not convey grace; but Christ through the sacrament does convey grace. He undoubtedly

does so in other ways, but this is his especially appointed means of grace. He calls us to its celebration, and in obeying we show ourselves receptive to the living Presence vouchsafed through it to the faithful. Means, he insisted, are to be used, not abused, and not ignored; and the sacraments are real means of real grace.

Wesley believed in the Real Presence of Christ in the Supper. His view differs from the Roman doctrine of transubstantiation, and from the Lutheran teaching also, both of which connect the Presence with the elements. His view is just as far different from Zwinglianism, which holds that there is no connection between the bread and wine in the sacramental action and the grace of faith.

Wesley's view was substantially that of Calvin, who held that the *virtus* (or power) of Christ is mediated through the sacramental action by the Holy Spirit. Wesley was not unconcerned with the outward form of the sacrament precisely because he believed that it mediated the dynamic Presence of the living Lord.

Wesley's concept of the Supper reveals a keen appreciation for its eschatological character. At the altar the faithful who are present join with those yet to come and those already gone over Jordan in an indissoluble fellowship, a true communion of saints.

In the Eucharist time and space are transcended. The *eschaton*, which entered history decisively with the Incarnation, continually, Wesley believed, enters history with each celebration of the Eucharist. For the faithful time and eternity are coalesced, and the meaning of life "for the time being" is revealed as belonging to the realm of eternity.

While holding with evangelical firmness to the belief that Christ's one offering of himself was a full and perfect atonement, which cannot be repeated or supplemented in any way by man, Wesley yet interpreted the Eucharist in terms of sacrifice. As Hebrews teaches, Christ has entered beyond the veil and eternally intercedes for mankind. As he is the "Lamb slain from the foundation of the world," so his sacrifice continues "ever lasting, ever new."

The Supper pleads Christ's eternal sacrifice as Christ himself eternally pleads before the throne of God. In this sense, and taken quite seriously, the Eucharist was conceived by Wesley as a sacrifice.

To Christ's eternal sacrifice Christians may and must add their own. His oblation does not avail for us unless we freely offer ourselves to God; this we do in the Lord's Supper. Talents, time, goods, all we have and are, our thanksgiving and praise, yes, and our sins also, we heap upon the altar, and God accepts our sacrifice in and with his.

The Eucharist implies therefore the corporate self-oblation of the church. One with Christ, the church constitutes the branches of the true vine, the members of the true head, the building of which he is cornerstone. In the Eucharist the church realizes her unity most fully. Collectively the church is the earthly priesthood, the counterpart of Christ's eternal priesthood.

It will be seen how thoroughly evangelical is this doctrine of Wesley's. Man cannot save himself; but man, through the gift of faith, can claim the salvation wrought for him in Christ. He is justified by faith. He "justifies" his faith by sincere efforts to attain holiness. To be able to claim Christ's mercy he must give himself; to be able to give himself he must claim Christ's mercy.

So in the Eucharist man himself cannot (surely not!) offer Christ. But Christ is eternally offering himself. Man can through faith accept Christ's self-oblation re-presented in the Eucharist. He justifies his faith by offering himself in the Eucharist to God with and in and through Christ's sacrifice. To be able to claim Christ's sacrifice he must sacrifice himself; to be able to sacrifice himself, he must claim Christ's sacrifice.

The Eucharist is therefore a call to utter devotion. Through it our justification is continually renewed, our regeneration continually effected, and our sanctification continually encouraged and brought closer to fulfillment.

Faith is necessary, as Wesley knew, for the reception of the benefits offered in the sacrament. No man who is impenitent, who lacks confidence in God's love for him, God's desire to save him, can experience the Presence of Christ in the Supper.

But this must not be misunderstood. If the sacrament does not work *ex opere operato*, neither does it work *ex opere operantis*. The mere work effects nothing. But neither is it the faith of the believer which makes the sacrament effectual. The Eucharist is a vehicle and instrument of grace because God has taken the initiative in our salvation and chooses to use sacraments to convey grace; because Christ's presence is promised in it; because the Holy Spirit is working therein to make known the power of God for salvation.

God cannot save those who will not be saved, and grace cannot accede to those who will not accept it. But no more than it is the faith I exercise which "forces" God to save me is it the faith I bring which "forces" the presence of Christ in the Supper. *He is present for faith, not because of faith.*

With such a doctrine of salvation, intimately bound up with sacramental grace, Wesley was the instrument of a revival of religion at which the world still stands amazed.

Wesley was able to hold in fruitful tension the two poles of religious truth and experience: objective and subjective, metaphysical and empirical, sacramental and evangelical, institutional and "experimental," traditional and pragmatic.

Those who depreciate one or the other of these two necessary aspects of Christian faith and life are likely to fall into error. The "high churchman" who neglects vital religious experience for stiff and unyielding emphasis on the church, tradition, rites and sacraments, is surely in danger of missing the mark.

But is the "evangelical" more right who neglects the Incarnation for the Atonement, who debilitates preaching and prayer by appealing only to subjective experience, and who ignores the Lord's sacraments for private means of grace, or none at all? Here, as so frequently, life and faith involve a paradox: it is not an "either-or" but a "both-and" which will bring us a clearer apprehension of saving truth.

New Life on Sunday Nights

By J. F. LUPO

"Prayer time" has been one of the contributing factors to new life in the Sunday night services in Main Street Methodist Church, Greenwood, S. C. The pastor of that church reports on this and other efforts to make Sunday night successful.

INQUIRIES have come to me from many sections of our church concerning our Sunday night service. This article is an effort to answer some of the questions which have been directed to me concerning our program on Sunday night. Let me make it clear that I am not writing as an expert in this field. I shall attempt to answer as best I can some of the questions which have been asked and shall make such statements as I feel may be helpful to others, who, like myself, are trying to solve the problem of the Sunday night service.

Two years ago, this church of approximately 1,400 members decided to do something about the Sunday night service. Up to that time, the attendance at these services was comparatively small. This movement started with the official board and, spreading from there, the membership soon became interested and a large attendance at the Sunday night service was brought about.

The results accomplished during these two years exceeded anything which was planned in the beginning. This indicates that the Holy Spirit has guided the whole movement. God planned greater things for Main Street than we planned for ourselves. Without a doubt, the impressions created in our city by the congregations that have attended these Sunday night services have made a more eloquent appeal and better witness than any minister might have accomplished through his sermon.

There is but one explanation of the success that has come to this church. God has worked a miracle in the hearts of this congregation.

We do not have the same type program every Sunday night. We have endeavored to make the service as informal as possible, and yet maintain a high order of worship. Congregational singing is featured and a reasonable portion of the hour is devoted to this. We are persuaded that Methodists still love to sing and that others who worship with us from time to time enjoy this part of the service also.

Another feature we have magnified has been what we call "prayer time." At this time, members of the congregation are invited to come to the altar to pray for anything that may be upon their hearts, for anything they feel they would like to pray about. During this time, the lights are dimmed and as the organist furnishes soft music, the altar is filled time after time while hundreds come forward for prayer. This period usually comes before the sermon. The impact of this part of the service upon everyone is tremendous. Usually the greater part of the congregation participates in this part of the service.

Our objective is to build a great program on Sunday night that will be appealing to old and young, rich and poor, people from all walks of life. It is our desire to give everyone attending these services something stimulating and helpful. We try always to magnify Christ and to let every part of this service make a contribution to the coming of his kingdom. Therefore, we like to feel that we are ministering not to Methodists only, but to people of many faiths who are endeavoring to achieve this same goal.

Our goal is to enlist the support of all our constituency as well as to reach all unaffiliated Methodists in our city. We realize that we can accomplish most when we reach numbers of young people, and, therefore, one of our goals is to make these services as appealing to young people as we know how.

There is no effort to make these services spectacular or sensational. We have tried to enlist all our people in every possible way and to do this we have used many plans. We have used the "pew plan," and the "voluntary army of 500." We have tried in every way possible to give publicity to these services through the radio, newspaper, and by letter. Simultaneously with the emphasis upon our Sunday night service, we established "The Link" which is our church bulletin. This is mailed into all of the homes of our people each Thursday.

There are many problems in connection with the Sunday night service. The very fact that many churches have discontinued this service and also that countless others have satisfied themselves with a small attendance has caused some to feel that a successful Sunday night service cannot be had in most of our Methodist churches. One of the problems we faced in the beginning, therefore, was that of doubt on the part of the minister.

The first task the local pastor had to face was to convince himself that this thing could be done here, and frankly, this was not easy. One hesitates sometimes to risk his reputation on attempting something that he knows has so often met with failure.

Having succeeded there, however, our next problem was with our official board, and one of the contributing causes of the success has been the devotion and the enthusiastic support of the overwhelming majority of the officials of our church. These have had the confidence and co-operation, likewise, of the membership.

Sometimes it is difficult to enlist young people, but strangely enough, the young people of our church have made a very large contribution to the success of these services. Not only do they attend in large numbers themselves but they bring many of their friends with them.

Another problem is this—the pastor must be willing to stand by this service. Our experience has demon-

strated very clearly that our membership attaches about the same importance to this service that the pastor does. There can be few times when he can leave it. Flattering invitations to preach in other places, speaking engagements, and missions must be declined to keep this service at a high level.

Another problem believed to be general is maintaining interest in such a project. This is not an easy thing to do, particularly in areas where such a service has not proven popular through the years. Therefore, one faces the same objective which any institution must face if it continues to grow. The very best of which one is capable must be put into these services.

Personally, I am sold completely on the possibilities of the Sunday night service. I believe it offers the greatest opportunity which the church has.

Four Sunday Night Forums

By MERRITT W. FAULKNER

This pastor tells how the interest of the laymen of First Methodist Church of Lewiston, Idaho, was harnessed in a series of Sunday Evening forums in which they participated as panel members.

THE First Methodist Church at Lewiston, Idaho, found the idea of a Sunday night forum hour was an excellent way of increasing the interest of the laymen in the church. As pastor, I have found few programs of our church that have made a greater appeal to the laymen.

The plan originated with our commission on evangelism. In the first meeting of the commission following annual conference last June, we discussed the idea of having this series of forums. The commission felt that it would be one way of getting the people acquainted with some of the teaching of our church. The official board gave their unanimous approval to the plan. About twenty subjects in which members of the official board were interested were listed by the board.

A smaller committee was chosen from the commission on evangelism to set up the forums. They decided that we would have a moderator and four panel speakers, all of them to be laymen, and that we would have a general subject for each evening. Plans were made for a time at the close of the hour for questions from the audience.

It was decided that each forum would have at least one person from outside our church on the panel. We chose four young men from our church to be the moderators. We then listed about thirty persons in our church or community that would make good panel speakers. I was asked to contact those who had been suggested and almost without exception those asked were willing to do the job.

A week before the first forum hour all the moderators and panel speakers were invited to meet at my home for an evening planning session. We had a wonderful response to this meeting. After spending a few moments discussing general plans for conducting the forum, we divided into the four groups.

I provided each moderator with his general subject and made some suggestions as to how they might divide up the subject among the four panel members. I also provided each group with some materials related to their general topic or made suggestions as to where they could find material. But each group made the final decision as to title of the subtopics to be discussed by the panel speakers and also the order in which the speakers would appear on the program.

The general themes and subtopics for the series of four forums were as follows:

I. Getting help from religion
   1. Where does the will of God come in
   2. Through God's guidance
   3. When worry and fear overtake us
   4. Christianity in the home

II. Basic Methodist beliefs
   1. The Bible
   2. Sin and salvation
   3. Immortality
   4. Worship and the sacraments

III. The Methodist Church and social issues
   1. Why a Social Creed
   2. The creed and industrial life
   3. War and peace
   4. The creed and the individual

IV. What is the Christian faith?
   1. Does God exist?
   2. The Golden Rule and the Ten Commandments
   3. Christianity: love or fear
   4. Christian faith and youth

The panel speakers took their assignments seriously, and every one of them made very careful preparation. Enthusiasm ran high among those who attended. We confined the forum to an hour and fifteen-minute session. But quite often this did not leave us enough time for all the questions from the floor.

We also found that many people were too timid to ask questions from the floor but would talk to the panel speakers in small groups after the session; so after the first forum night we had a coffee hour to give every one a chance to mingle with the panel members and to ask any question that they wished. We made it a rule that all panel members must stay for the coffee hour.

What was the result? From the standpoint of public attendance, not too important; but those who did attend were very interested and on no evening did we have time for all the questions asked by the audience. Those who were on the panels or were the moderators said they learned a great deal about the Christian religion and the work of our church. For many it was a rich experience.

What We Do on Sunday Nights

By A. McKAY BRABHAM, JR.

Participation sets the tone for the evening worship service at St. John's Methodist Church of Aiken, S.C., where the "spectator attitude" is strictly discouraged. The pastor of the church tells how.

WE have a good time.

By that I mean that all of us have an opportunity to share in the Sunday evening worship on our own terms. Our folk choose for themselves their points of participation.

For participation is the key word to our evening worship.

It may be the men's chorus, which brings to the choir loft between thirty and forty men on Sunday evenings, or the "Children's Story Time" which invites those under twelve to come to the chancel for a special story, or the special seating arrangements in chairs for senior high and junior high youth groups, each of which is a choir; or "The Friendship Moment" when guests and members stand separately and are recognized; or "The Altar Hour" which follows the pastor's sermon, when all who are present are invited to pray at the altar in the manner now being followed in so many Methodist churches.

Every person present has the opportunity to participate and to share—but no one is embarrassed by undue pressure at any point to do something which he does not want to do.

Basically, evening worship represents the church family at worship in an informal but reverent manner.

As soon as darkness comes, the automatic switch turns on the bulletin board and the floodlights at the front of the church. Ours is a white wooden church on a main highway and the floodlights project it into the sight of the passerby.

We have three other buildings here, all former residences, with which we are trying to meet the needs of this H-bomb plant swollen community. At least two of these, and the church grounds, are also thoroughly lighted. The place looks "alive" from the moment darkness comes. It stays that way until closing time, at ten o'clock.

We have two M.Y.F. meetings, at 6:30 P.M., with the junior high and senior high groups meeting separately.

Evening worship begins at 7:30 P.M. in winter, 8:00 P.M. in spring, summer, and fall.

Although the elements of the service vary in their placement from night to night, this is a typical order of service.

Following the organ prelude, the minister offers an opening prayer, and calls upon the layman who is the song leader to announce the first hymn. After the hymn has been sung, the minister explains to the group for the benefit of new visitors present that all men and boys present are invited to come and stand in the "choir loft" and form a men's chorus to lead the "song service." The chairs have been previously removed to a position on each side of the chancel, and are occupied by the senior high youth on one side, and the junior high youth on the other.

In the first few evenings of the men's chorus, we asked for a show of hands of those who would come up if enough others would do so. We started off with a smaller group, which has grown until the "choir loft" is filled every Sunday night.

The song service varies, of course, with participation by the various groups which are thus established. The men's chorus sings, then one youth group, and then the other, and the ladies and remaining men in the congregation—each will have a stanza or a chorus of at least one hymn, in addition to the congregation and chorus singing together.

Some hymns are announced; often favorites are called for. We use *The Methodist Hymnal.*

As the last stanza of the final song service hymn is sung, the men are invited to return, singing, to their seats.

The minister or assistant minister steps down from the pulpit, and holding up a Bible story picture book, invites the little folk in the congregation—"those of you who have not yet reached your twelfth birthday"—to come forward for "story time."

The children will come forward, sometimes as few as three, sometimes twenty or more, and take their seats on the kneeling pad around the communion rail. Showing the picture, the minister will tell the Bible story in a brief and friendly fashion, and invite the little folk back next Sunday night.

"The Friendship Moment" may be observed here. We use visitor's folders, following a plan seen in operation in St. Luke's Church, Columbus, Georgia, last summer. The visitors are asked to pin their ribbons on, and place the information card in the offering plate.

All members (and regular attendants, if they are not members of the church) are asked to stand for a moment, turn around to see anyone they do not know, and introduce themselves then or later.

Then the visitors who will do so are asked to stand, be recognized and, if they will, introduce themselves.

For the offertory, one of the youth groups presents its special music. Following the presentation of gifts, the other youth group may sing.

The minister's sermon, or visiting speaker's message, or a filmstrip or slide message, will come at this point.

Our "U.S. 2," Dick Quinlan, who works with us as a volunteer from the National Board of Missions, one

evening showed slides of his training at Scarritt College last summer and gave a talk on his work. On Universal Bible Sunday, we included a filmstrip and records in place of the sermon. A Christmas cantata was presented on the Sunday night preceding Christmas. For the period from Christmas to Easter, we scheduled a series of fifteen-minute movies to study the "Life of Jesus."

A prayer, or a hymn, or both, may lead the congregation to the invitation to "The Altar Hour" when the group is invited to the altar to pray.

Nearly all members of the congregation respond to this invitation, and most of them remain until the benediction, and doxology.

After the service, the senior youth go to their recreation room for refreshments, indoor games of a not-too-boisterous nature, a "friendship circle," and "good night."

Although the basic elements of the worship service remain much the same, the services are varied.

Instrumental and vocal solos find their places from time to time. On the first Sunday evening each month, the communion service takes the place of "The Altar Hour."

We attempt to approach all that we do in a reverent spirit, including seeing, hearing, thinking, doing, and sharing.

How to Use Your Audio-Visuals

By ERLE HOWELL

Getting necessary equipment and assembling the materials mark only a beginning for audio-visual teaching. Some principles for using such tools in Christian education are discussed in the last of a series by the associate pastor of First Methodist Church, Seattle, Wash.

DEVELOPING a visual aid program that will serve the needs of all ages and groups in the local church is the true objective of the committee on audio-visual teaching. "The achievement of this goal is the supreme test of the merit of the work of the group," says Harry E. Wilson, veteran authority on Christian education at First Methodist Church, Seattle, Washington. "To fail in this last step," he says, "would be tragic indeed. And failure is possible, even with the best of equipment and materials."

Having considered, in preceding articles, necessary equipment and available materials, it is the purpose of this discussion to set forth certain principles, found workable through the years, to aid the committee as it seeks to employ machines and materials to achieve its goals.

Speaking out of years of experience, Wilson has set forth ten suggestions which it is hoped will enable the committee to proceed intelligently and with reasonable assurance of success.

1. The committee must remember that it is not to evolve a separate and independent program, but rather to make audio-visual teaching contribute an important part to the total educational program of the church. Its job is to produce visual aids which must be integrated in and closely correlated with the church school curriculum. This group is a subcommittee of the commission on education of the local church, and its efforts should be directed toward aiding the educational process. This aim should be kept ever in mind in the selection and use of all audio-visual materials. Doing this the group may be certain it is moving in the right direction.

2. Make use of all the media of audio-visual aids. Large and small picture prints, slides, filmstrips, and films should be employed, because each has its particular points of superiority over the others. Let the group not be satisfied until all equipment necessary for the accomplishment of its goals has been acquired. The aim should be a well-balanced, all-round program in which is used every kind of material as needed to reach all ages, departments, and activities of the church.

3. Let members of the committee re-read the two books previously mentioned: *Church Use of Audio-Visuals*, by Howard E. Tower (Abingdon Press, $2.50), and *Projected Visual Aids in the Church*, by William S. Hockman (Pilgrim Press, $2.00).

Upon first reading these volumes one may find them very helpful in acquainting himself with the different kinds of visual equipment and materials. Later they should be reviewed for their many valuable suggestions bearing upon the committee's new task of evolving a program. The authors are practical men with long and varied experiences in this particular field, and offer helpful pointers for harnessing visual resources for Christian education. The books deserve careful consideration.

4. Study the *Audio-Visual Resource Guide* (third edition, $5.50) and the monthly evaluation bulletins issued by the National Council of Churches, 79 East Adams St., Chicago 3, Ill. These publications list all the available slides, filmstrips, sound filmstrips, and films on the market. For each one the name of the producer and distributor is given. The sale or rental price also is stated together with a brief description of content, length in minutes and the age groups for which intended.

In addition to the above items, there is presented an evaluation made by an especially approved and well-qualified committee of experts. Such comments as, "highly recommended," "recommended," "acceptable," or "not recommended," together with the reasons for such estimates, also are included. One can rely upon these evaluations, for they have been most carefully made.

A new edition of the *Audio-Visual Resource Guide* was issued in February. It is an indispensable tool and a must for every audio-visual committee. It will aid the group to avoid unsatisfactory purchases or rentals and will save educational leaders untold hours in selecting suitable mate-

rials for the different groups to be served.

5. The audio-visual resources for Methodist church school curriculum appearing in the quarterly publication, *Forecast,* should be studied. This provides a lengthy list of visual materials that may be used for various courses and lessons in the different departments of the church school, from primary to adults, for each quarter. This listing, a service rendered by the staff of the General Board of Education, is sent free to ministers and others on request.

No material is listed until the staff's evaluation committee has reviewed it and is convinced that it can make a special contribution to the teaching of the lesson at hand. In the *Forecast* for the first quarter of 1954 is found the following statement: "It is to be expected that these resources will make Christian teaching more interesting, more vivid, more easily grasped, and less easily forgotten."

6. Build an audio-visual library. In it should be textbooks dealing with the general subject, also volumes on religious art, hymnody, and worship services.

Picture prints, large and small, should be included as well. These, as said before, should be mounted to aid their preservation and facilitate their use. Slides and filmstrips of permanent value and worthy of frequent use should be added as the budget permits.

The library project is one of gradual growth, largely because it involves a long-range investment. It should be the established policy of the committee to devote a portion of the annual budget to this purpose. It is an error to spend all available money for equipment, upkeep, and rentals. Following the course here suggested the committee, in a few years, will possess a library of books and materials that will be helpful to teachers and leaders and usable on many occasions.

7. Workshops should be conducted for projection operators for the purpose of qualifying them as experts in their field. Careless or incompetent operators can destroy the effectiveness of an audio-visual program. They may spoil a carefully prepared service, disappoint an expectant congregation, ruin valuable films, and wreck expensive equipment. Such painful experiences may be avoided by carefully selecting, training, and supervising a corps of efficient, dependable operators.

It is at this point that the equipment expert, a member of the committee on audio-visual teaching, justifies his office, by making sure that the mechanical portion of every program functions at topnotch efficiency. The occasional workshop, under his direction, should include demonstrations and exchange of ideas aimed at training the operators.

The task of this official is to impress upon each operator that he is the key man in the visual service, fully responsible for the mechanics of each program, and that the leader has a right to expect from him, upon signal, prompt responses, and a perfect picture upon the screen. He and the leader are engaged upon a joint enterprise in which each makes a specific contribution, and its success depends upon perfect teamwork.

8. Conduct workshops for teachers of the church school and leaders of the various groups. They need guidance and direction in selection and ordering of proper materials; preparation of group, room, and leader; and in planning the program in coordination with the operator. No leader should undertake a showing of any kind of visual material without first conferring with the operator to acquaint that person with the requirements of the occasion.

Leaders need instruction in such important matters as the follow-up, questions, discussions, and motivation. They should be introduced to the textbooks and resource guides in the library and given demonstrations of correct procedure in presentation and follow-up. To help them intelligently and effectively to use the masterpieces of the great artists, lessons should be given in religious art, and in the technique of picture interpretation.

This is educational work of the highest order for which the audio-visual committee should assume responsibility. It is of supreme value and if properly done will pay dividends in raising the standard of the teaching program of the entire church.

9. The improvement of the physical arrangements in the church building should be given thoughtful attention. Conditions in those portions of the church plant where visual teaching is presented usually are far from ideal. It is the duty of the committee to strive to improve them.

Darkening and ventilation of the room, the manner of group seating, placing of projection equipment, electrical outlets, extension and signal cords, all should be studied carefully and adjusted according to need. Work lights and speakers stand should not be overlooked. Each room may present a different problem, but it is surprising what can be done to improve the visual presentation, the comfort and enjoyment of the group, by careful study and expenditure of a little effort, time, and money.

10. It is essential that an occasional evaluation should be made of the audio-visual program in actual operation. Each member of the committee, as a representative of a special group, should give a detailed report of the use of audio-visuals in his organization and with what measure of success. Hearing these reports, the committee will be able to face certain pertinent questions.

Some of these may be: "Is the program working effectively as an aid to the educational aims of the church? Is it reaching all departments and activities in correct proportions? Is it well balanced in that all media and resource materials are being employed? Are the operators efficient and co-operative? Is the equipment in good condition? How can the committee improve the physical condition in individual class rooms? What is needed in the way of books, equipment, material, instruction, and supervision to make the program more effective?"

Answering these questions, the committee will be making an intelligent evaluation of its work.

It is the conviction of Wilson and his aids at First Church, Seattle, that a strong committee, devoted steadfastly to the promotion of audio-visual teaching, can in time, lead the congregation to accumulate equipment and materials and to develop a program that can greatly enrich Christian education in any church.

preview of methodism

DREW NAMES NEW DEAN

Bernhard W. Anderson was elected dean of Drew Theological Seminary in Madison, N.J., by the board of trustees of Drew University, March 2.

The new dean, who is a member of the California-Nevada Conference, has been professor of Old Testament Interpretation at the Colgate-Rochester Divinity School, Rochester, N.Y., since 1950. Previously he held the chair of Biblical Literature in the University of North Carolina and earlier was an instructor in the department of philosophy and religion at Colgate University.

Dean Anderson had seven years of pastoral experience in California and later served Connecticut churches during his study for the doctorate in philosophy which he received from Yale in 1945.

Anderson succeeds the late Dean Clarence Tucker Craig, who died last August after four years service. Lynn Harold Hough, dean emeritus, preceded Dean Craig as the head of this eighty-seven-year-old institution. The current enrolment is four hundred.

The new dean's books include *Rediscovering the Bible* (1951), and *The Unfolding Drama of the Bible* (1953). He is also a contributor to *The Interpreter's Bible.*

The appointment of Dean Anderson becomes effective July 1, 1954, according to an announcement made by Drew University's president, Fred G. Holloway.

EARLY REGISTRATION URGED

Registration opened on March 1 for the National Conference on Family Life to be held in Cleveland, Ohio, October 8-10, 1954. The interboard committee planning for this conference urges all who are contemplating attending the conference to register as early as possible so that each may attend the work group of his choice.

There will be twenty-five work groups in the conference this year, divided according to five major topics and age-group interests. The conference will be held in the Music Hall of the Public Auditorium in Cleveland, which seats only 3,000 persons. Quotas have been assigned to annual conferences, based upon four couples from each district. The executive secretary of the annual conference serves as registrar. A registration blank has also been sent to each pastor and district superintendent.

Bishop Hazen G. Werner, chairman of the conference, has said: "Family religion calls for spiritually dedicated and spiritually disciplined parents." It is hoped that this second National Conference on Family Life will provide the necessary guidance which parents are seeking.

SURVEY OF DIRECTORS

Many interesting things were learned about directors of Christian education from a survey made recently by the Department of General Church School Work, General Board of Education.

The questionnaires revealed that 41 per cent of the directors worked in churches with a thousand to two thousand members and 2 per cent were employed by churches of less than 500 members.

In the matter of experience, 46 per cent had experience of less than five years and 20 per cent had less than one year of work in this field; 14 per cent had worked five to ten years; and 5 per cent had been employed as directors ten years or more.

Highest salary paid was $7,200 and the lowest, $1,800. However, 29 per cent received salaries of from $3,000 to $3,600, the largest group in the salary category. Four per cent received salaries of above $4,800.

According to the returns, the directors were well educated for their jobs. Twenty-eight per cent had M.A. or M.R.E. degrees. Those having B.A. or B.S. degrees comprised 43 per cent; eight per cent had the B.D. degree; and those having other degrees composed 5 per cent of the group. Only 10 per cent had no degree.

REACHING ADULTS

If the minister and workers of a local church would develop a continuous plan of visiting and carry it out for a period of eighteen months they would have overflow crowds, according to M. Leo Rippy, director of the Adult Department, General Board of Education.

There are certain requirements that have to be met. These requirements are set forth in booklet 455-BC, *Go—to the People.* If the minister of a local church and his people will develop the plan as indicated in this booklet, *the minister will be preaching to an overflow crowd in less than eighteen months.*

The local group can change many of the details of the plan and still realize the goal. However, the procedures suggested in the plan cannot be violated and success be assured. It takes careful planning but it is productive of the best results.

The steps in the plan of visiting, briefly, are:

1. The minister should select a good man or woman to head up the visiting.
2. The minister and leader selected should zone the community.
3. The minister and leader should select zone leaders.
4. The zone leaders and the director with the assistance of the pastor should select a sufficient number of visitors for each zone so that no one would be responsible for visiting members who live at more than ten addresses.
5. The visits must have a definite and specific purpose.
6. The visits must be often enough to create and maintain fellowship.
7. The visitors must be trained in the art of visiting.
8. Each series of visits should be followed by a meeting of all the visitors for reports and a careful consideration of the next steps in the visiting.

The steps listed and the plan are explained in detail in booklet *Go—to the People.* (Twenty five cents; order from The Methodist Publishing House serving your territory.)

There is one thing you can count upon, namely, adults will respond to the appeals that strike a point of interest and need. These appeals must be presented in very personal ways. The visiting enables a local church to do just that. When this is done, a response will be secured.

WORLD SERVICE LEAFLETS

"This Is Methodist World Service," the World Service Fourth Sunday leaflet for April, tells by means of pictures and captions some of the basic facts about boards and agencies that gifts to World Service help to support. This is a basic leaflet.

"Missions *Are* People," the Fourth Sunday World Service leaflet for May, helps to make "alive and real" the work accomplished by the Board of Missions. Gifts to World Service help support this and the other fifteen general boards and agencies. Pastors may

have, without cost, quantities of these leaflets for distribution in their churches, by writing to the Service Dept., 740 Rush St., Chicago 11, Illinois.

OVERSEAS RELIEF

"I do not know any channel which can do more toward taking your sacrifice and making it heal the suffering millions the world over than the Methodist Committee for Overseas Relief."

This is the statement Bishop Arthur J. Moore, Atlanta, made to 250 Methodist church and government leaders at a dinner climaxing the annual meeting of MCOR in Washington, D. C., recently.

MCOR voted a $241,690 allocation for relief in the March-May quarter. Of that amount, $90,015 will be distributed through Methodist channels in countries in Europe, Africa, Asia, and the Near East, while $106,675 will be MCOR's contribution to the work of interdenominational agencies such as Church World Service and the World Council of Churches.

MCOR's Refugee Resettlement Program was alloted $21,000 to be used in initiating its new project in the resettlement of 5,000 refugees in the United States. This number is the Methodist effort in the national program to resettle 214,000 refugees for whom Congress has voted non-quota visas. The remainder of the total quarterly allocation will go for administrative costs.

INTERNATIONAL SUMMER SCHOOL

Dates for the 1954 session of the Co-operative International Summer School, established by the College of Puget Sound jointly with the Union School of the Methodist Church in Scandinavia, Gothenburg, Sweden, have been set for July 9 to August 7. Leader of the tour, which starts from New York June 10, is John D. Regester, Dean and professor of Philosophy at the College of Puget Sound.

Travel before and after the school will include visits to the Mediterranean, Italy, Switzerland, Germany, Scandinavia, England, and France, with the tour returning to Montreal August 1.

Cost of the Summer School will be $230 to $310. The all-expense tour will cost $1,096.

All inquiries for information and applications should be addressed to Co-operative International Summer School, College of Puget Sound, Tacoma 6, Wash.

BEGGAR BOY PROJECT

Plans for rehabilitation of 1,000 Korean beggar boys have been announced by Bishop Hyungki Lew of South Korea. The "Beggar Boy Project" will be sponsored by the Methodist Committee for Overseas Relief.

True Friend Island, a 400-acre area near Pusan, will be the site for the $10,000 undertaking. Stone dormitories, housing approximately 200 boys each, will be constructed on the land which is owned by the Korean Methodist Church. The project will occupy the entire island.

Boys will be picked up in the Seoul area, where the beggar boy population is very heavy, and taken to the island where they will receive "medical as well as intellectual and spiritual care." The United Nations will co-operate with the Methodist group to provide food and clothing for the orphans. Already 200 boys are on the island.

Gaither P. Warfield, director of MCOR, emphasized that while the UN will supply basic food and clothing for the children, the supervision, housing, and medical care will be a completely Methodist responsibility.

Gifts for the Beggar Boy Project may be made directly to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York, N. Y.

TELEVISION MINISTRY

A plan to raise $296,000 annually to sustain and enlarge the television ministry of The Methodist Church has moved another step toward fulfilment.

The proposed plan was approved at the January executive committee meeting of the Church's Council on World Service and Finance.

It now remains for the special funds to be raised by the Central Office of Promotion and Cultivation in co-operation with a Television Finance Committee to be named. Each annual conference Radio and Film Commission will be asked to appoint a television committee to work on the conference and district level in co-operation with the Central Office of Promotion and the national Television Finance Committee in raising the necessary money and with the national Television Promotion Committee on problems of effective utilization.

The $296,000 annual amount will make possible the Methodist Radio and Film Commission's share in the 1954 series of "The Pastor," a dramatic presentation currently on the air in co-operation with the Broadcasting and Film Commission of the National Council of Churches.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* six weeks before the event or conference is scheduled to take place, or as far in advance as possible.—Ed.

Apr. 6-7—Methodist Information National Staff meeting, New York, N. Y.
Apr. 8-9—National Religious Publicity Council annual meeting, New York, N. Y.
Apr. 11—Palm Sunday.
Apr. 15—Maundy Thursday.
Apr. 16—Good Friday.
Apr. 18—Easter.
Apr. 18-23—National Council Radio and Television Workshop, Cleveland, Ohio.
Apr. 19—Meeting of the Council of Secretaries, Cincinnati, Ohio.
Apr. 19-23—Southwest Regional Camp Training Center, Palestine, Tex.
Apr. 20-23—Annual meeting, General Board of Education, Detroit, Mich.
Apr. 21-23—Associated Church Press, New York, N. Y.
Apr. 22-28—South Central Recreation Workshop, Norman, Okla.
Apr. 25—National Christian College Day.
Apr. 26-30—Seventh annual session of the Southwestern Audio-Visual Workshop, Southwestern University, Georgetown, Tex., sponsored by the National Council of Churches.
Apr. 26-30—National Council Radio and Television Workshop, Altoona, Pa.
Apr. 26-30—Northeastern Regional Camp Training Center, Sky Lake, N. Y.
Apr. 26-30—Lay Leadership Conference, Schwenksville, Pa., sponsored by the committee on administration and leadership of the National Council of Churches.
Apr. 26-May 1—Council of Bishops meets, New York, N. Y.
Apr. 27-28—National meeting of the National Religion and Labor Foundation, Columbus, Ohio.
Apr. 27-29—Ninth Washington Seminar, sponsored by the Methodist Office of In-Service Training.
Apr. 27-May 7—Southeast Regional Camp Training Center, New Hope, N. C.
Apr. 29—Interboard Commission on the Local Church, New York, N. Y.
Apr. 30—Joint Committee on Church Membership Training Material, New York, N. Y., Bishop W. Earl Ledden, Chairman.
May 1-2—Washington Pilgrimage.
May 2—Children's Day.
May 2-9—National Family Week.
May 3-7—South Central Regional Camp Training Center, Mt. Ridge, Mo.
May 4-5—Co-ordinating Council meets in Chicago, Ill.
May 4-7—Assembly of the Woman's Society of Christian Service, Denver, Colo.
May 6-7—Annual meeting of Board of Social and Economic Relations, Chicago, Ill.
May 9—Festival of the Christian Home (Mother's Day).

your right to say it

AUTHOR TO REVIEWER

EDITOR: I was gratified to read Will Herberg's friendly comments on *Apostles of Discord* in the February issue of THE PASTOR [p. 40]. Nevertheless, I would appreciate the opportunity to contest his opinion at one very important point. After referring to the disrupters who have poisoned some of the fringes of Protestantism, Herberg makes the assertion that "Catholicism in America . . . is not afflicted with anything quite comparable to what Roy calls the 'Protestant Underworld.'"

I have not made a study of Catholicism from this particular angle; in fact, I envision such an endeavor as a laudable task for some sincere adherent of the Roman Catholic faith who might thereby escape that "anti-Catholic" label too often applied to "outside" critics of the Church of Rome. On the basis of some well-known facts, however, I would suggest to Will Herberg that his judgment in this matter may be a hasty one.

In contrast to these fringes of Protestantism (none of which have the support of any major denomination), certain irresponsible voices in Roman Catholicism actually have the blessing of influential segments of the church's hierarchy in America today. As one example, *Our Sunday Visitor*, which serves as the official organ for twelve dioceses and enters nearly 750,000 Catholic homes each week, has established a tiresome record of rabid anti-Protestantism over the years. Or, consider the Brooklyn *Tablet*, the authorized publication of the church's largest diocese in the United States, in whose pages the reader encounters flagrant nationalism reminiscent of the Coughlin rage.

I doubt if Herberg can name any important denominational publication in Protestantism that compares in offensiveness with these (and other) powerful Catholic papers. Could it be that he has been unduly influenced by his close association with such excellent Catholic journals of limited circulation as *The Commonweal* (which, significantly, almost folded recently for lack of funds)?

I trust that this letter will not be misinterpreted as an expression of anti-Catholicism; I have sought to make my position on this matter clear in *Apostles of Discord*. However, I have been disturbed by comments such as those of Herberg which I consider unfair to Protestantism.

Just one further point in another connection. *Apostles of Discord* applied the term "Protestant Underworld" only to certain of the most flagrant promoters of racial and religious bigotry examined in Part I of the book. I am sorry that Herberg (and several other reviewers) have assumed that it was intended to be descriptive of all groups discussed —which, of course, would have been unjust. Perhaps I failed to make myself clear in my comments in the Introduction and elsewhere intended to convey this idea.

RALPH L. ROY, *New York, N. Y.*

WRONG INTERPRETATION

EDITOR: I am somewhat disturbed over the letter of R. T. Lowman [Feb., p. 27] in reference to my article on Judas in the December issue. Disturbed, not because he disagrees with me—this would be a drab world if we all agreed! —but because I fear he misinterprets, and reads into the article convictions I do not hold.

He writes at great length, seemingly in vehement tone, about the error of believing that God forced Judas to betray Jesus. But why? Didn't he read my article? That was precisely the point of it: to show that Judas sinned, and that he himself was morally responsible for his act. Here are direct quotations: "An honest reading of the Scripture gives no indication whatever that God predestined Judas to perpetrate such a heinous crime." And, ". . . Judas made his own decision. His act of betrayal was a matter of personal choice and not divine predestination over which he had no control."

Brother Lowman also states that he has seen an evil thing under the sun, namely, "a theory about the inspiration of the Bible which . . . causes many to accept ideas about God which are not Christian and which indeed make God less than good." He did not read carefully enough, for I took great pain to point out that "God's desire is always for that which is good and right and true." . . . I, along with my critic, reject the theory of the verbal inspiration of the Bible, and did not even casually indicate that Judas was predestined "that the Scriptures might be fulfilled."

In all probability the problem hinges on our disagreement on the meaning of the word, foreknowledge. He makes predestination and foreknowledge to mean exactly the same thing. I do not. I think he missed the fact that I was careful not to use the two interchangeably. Over this word the theologians have always disagreed, so I presume we are both in good company. And I am frank to admit that a majority have regarded them as synonymous.

Yet I cannot but feel that God would be less than God if He knew nothing but what unravels in the day by day scheme of things. Language cannot mark the distinctions accurately, but I am sure that foreknowledge can be an attribute of God without demanding that he predetermine our every act. Even human beings, in a limited and weak analogical sense, have a measure of foreknowledge. I place a saucer of milk on the kitchen floor, knowing beforehand almost conclusively that the cat will find it and consume it.

Human knowledge is based on past action, to be sure. But God, who reads the heart and will and mind of every man, and knows the inmost desire of every one of us, surely can come to an understanding of our deeds even before we perform them. Otherwise his wisdom is not much beyond our own, and he does in truth become less than God. Foreknowledge, however extensive or limited it may be with God, does not demand predestination.

WILLIAM GODDARD SHERMAN, *Riviera Beach, Fla.*

TOO LAZY?

EDITOR: Garrett H. Evans in his "An Answer for Algernon" [Feb., p. 27] says, "It is an easy thing for those of us in smaller churches to say, 'I am just not appreciated; no one loves me,' when in reality we are just too lazy to do our work!" I wish he would say he was speaking for himself.

How can a man be lazy in a small church if he does all he is supposed to do, and that without secretaries, assistant pastors, parish visitors, and directors of religious education.

It is too bad that in Methodism there are many who feel that to serve a small church reflects on one's ability.

Who is responsible for this attitude? Perhaps both laymen and ministers are guilty, and it will take more than having some executive secretary or minister serving a large church talk about "the importance of a small church" to change the situation. When some of this bad attitude toward small churches and their leadership changes for the better, there probably will be less desire on the part of some to climb one way or another up (or it could be down) to the larger churches.

EDWARD MCCLURG, *Myrtle Point, Ore.*

The Fountain

SEVEN GLOWING WORDS

Observer: Power and Force have triumphed.
First Witness: LOVE is the word; Love will triumph.
Observer: His Followers are filled with Fear.
Second Witness: FAITH is the word; it sustained him.
Observer: His "Way" and his "Truth" are destroyed.
Third Witness: VICTORY is the word; though often hidden by what we call defeat.
Observer: Hate is the Victor.
Fourth Witness: FORGIVENESS is the word; it filled his very life.
Observer: Darkness covers the earth.
Fifth Witness: LIGHT is the word; It always follows the dark.
Observer: Strange they crucified a carpenter's son!
Sixth Witness: KING is the word; It was the King of life they crucified.
Observer: Death has had the last word!
Seventh Witness: LIFE is the word! He lives! He gives life to me.

—Homer C. Crisman, Torrington, Wyo.

TAIL SPIN

A banker in Pittsburgh knew a lady who was painfully injured in a freak accident on the way to a church service. And his whole faith went into a tail spin. He called in any number of clergymen—which shows he was desperate—to challenge them with this and ask them how they could take seriously a religion that couldn't even guarantee a person's safety on the way to church! In all kindness, and with all deference to his sincerity, I wonder where that man has been? I wonder what Bible he has read? Could it possibly have been this one, this Book with its complete cataloguing, not of ease, but of trouble faced triumphantly? It is when we are ready to open our eyes, somehow, to that sterner view of life, ready to chant praise that chains can't daunt, to sing songs that darkness can't blanket—it is then that Christ can answer. . . .

—Frederick B. Speakman, in *The Salty Tang*
(Fleming H. Revell Co.)

HERE AND HEREAFTER

"Without holiness no man shall see the Lord," shall see the face of God in glory. Nothing under heaven can be more sure than this; "for the mouth of the Lord hath spoken it. And though heaven and earth pass away, yet his word shall not pass away." As well therefore might God fall from heaven, as his word fall to the ground. No, it cannot be; none shall live with God, but he that now lives to God; none shall enjoy the glory of God in heaven, but he that bears the image of God on earth; none that is not saved from sin here can be saved from hell hereafter; none can see the kingdom of God above, unless the kingdom of God be in him below. Whosoever will reign with Christ in heaven, must have Christ reigning in him on earth. He must have "that mind in him which was in Christ," enabling him "to walk as Christ also walked."

—John Wesley, in *A Compend of Wesley's Theology;*
edited by Robert W. Burtner and Robert E. Chiles
(Abingdon Press)

POWER OF IDEALS

A man runs for a political office. Standing outside of the responsibility of the office, it is clear to him what is the right, the ideal thing to do. When he elected, he becomes a man with the responsibility of office and, all his days, he wrestles with the loyalty to his ideals and loyalty to the responsibilities of office. Power always involves a man in a network of compromises. This is true because a man has to be selfless in relation to his ideals or be destroyed by them.

—Howard Thurman, in *Meditations of the Heart*
(Harper & Brothers)

HOME IS A SANCTUARY

The place God has assigned for the woman is the husband's home. Most people have forgotten nowadays what a home can mean, though some of us have come to realize it as never before. It is a kingdom of its own in the midst of the world, a haven of refuge amid the turmoil of our age, nay more, a sanctuary. It is not founded on the shifting sands of private and public life, but has its peace in God. For it is God who gave it its special meaning and dignity, its nature and privilege, its destiny and worth. It is an ordinance God has established in the world, the place where peace, quietness, joy, love, purity, continence, respect, obedience, tradition, and, to crown them all, happiness may dwell, whatever else may pass away in the world. It is the woman's calling and her joy to build up this world within the world for her husband, and to make it the scene of her activity. How happy she is when she realizes what a noble and rich destiny and task is hers. . . .

—Dietrich Bonhoeffer, in *Prisoner for God*
(Macmillan Co.)

WHEN ART BLOSSOMS

Art has seldom flourished within evangelical gardens. It has thrived, rather, within a more relaxed kind of faith. When art is used to exhort spiritually or to instruct morally, it withers and dies. When faith is genuine enough to dare to enjoy not only God but also the beauty of his creation, then art blossoms into beauty.

—Nels F. S. Ferré, to the National Conference of the Methodist Student Movement

THE OTHER SIDE

We do not know what lies on the other side of death . . . we cannot imagine what life would look like which was not marked with the stamp of death. We can only express what we think if futile negations, which say nothing, save that we have become aware to some extent of the negations which death brings into our life. A negation of negations, that is the formula for ideas of eternal life. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

Life without cessation, joy without sorrow, power without limitations, fellowship with God without disturbance, time without passing away, physical life without the flesh, sight without the pale cast of thought, without the paradoxes of faith, knowledge no longer "as in a glass darkly" or in a riddle, but "face to face, even as we are known"—all this might be expressed in one sentence: God will be there, and we shall be with Him. He will be our God, and we shall be His people.

—Emil Brunner, in *The Mediator*
(Westminster Press)

NO PROPHETS

To persons who return to this country after having tried to be cells in a foreign culture, what is found here does not seem to be the kind of culture that may be described as a "spiritual community which owes its unity to common beliefs and common ways of life" (Christopher Dawson).

What is found here is a materialism that takes its characteristics from the combined evils that have been fought against in two world wars and seem the opposite of everything the founding fathers as prophets dreamed would be the mark and sign of a Christian, democratic America. The reasons for this are complex, and yet the key to understanding them may be found in the decline of a genuine religious life in America. Religion is a name, an institution, not an experience of life. What we lack are prophets—there are no prophets any more!

—Harold A. Ehrensperger, to the National Conference of the Methodist Student Movement

A REST IN BATTLE

Karl Barth quite rightly calls Christianity "a rest in battle." It is John Knox, praying at midnight so agonizingly and so long that his wife protested, only to be reproved for the interruption. He had won half of Scotland, he said, and if she had not interrupted, he would have won the other half. But John Knox did not leave the saving of Scotland to God. He toiled heroically, daring even to rebuke Bloody Mary for her sins at the risk of his life. His prayers were at once a source of rest and resource. For him, and for us, Christianity is like a river blocked by a landslide, a river that brings unending reserves from the rear until with triumphant power it breaks the dam and moves on irresistibly. Its rest is only for the accumulation of reserves; its pause is for refreshment and renewal.

—Harold B. Walker, in *Upper Room on Main Street* (Harper & Brothers)

TWO PRAYERS

Suppose a man were traveling a dirt road by car to see his dying mother; he would naturally pray for dry weather. Suppose some farmers in a nearby church were praying for rain. What could God do? It would be a chaotic world if men's prayers could change God's immutable laws. Prayer does not move the arm of God; rather it enables the arm of God to move us. Prayer's greatest results are not in the realm of nature, but in the realm of human nature.

—Gaston Foote, in *Living in Four Dimensions* (Fleming H. Revell Co.)

WERE THEY RIGHT?

There are a number of indications that a crisis is shaping up in Protestantism over the sacramental problem that may prove to be as serious for the present-day Church as the same problem was for the Roman Church of Reformation times. One of the decisive battles of the Reformation was fought over the proper interpretation of the sacraments. Speaking in general, the reformers discarded the whole sacramental system of the Roman Church. Specifically they regarded the claim of that church to be able to turn the bread and the wine in the Supper into the objective, physical, visible, and tangible body and blood of Christ as a form of magic or superstition or even pagan idolatry. For this crassly physical interpretation they substituted what they believed to be a nonphysical or spiritual interpretation. But of late years the whole sacramental principle is being so rapidly and widely reincorporated into Protestant thinking that Protestants must soon decide whether the early reformers were right or wrong in their opposition to the sacramental idea.

—Ilion T. Jones, in *A Historical Approach to Evangelical Worship* (Abingdon Press)

ARTISTS VS. ARMIES

The hints of history are that progress toward God frequently occurs when least expected. For instance, during the Nazi occupation of Norway, the Oslo Cathedral had a false ceiling built over its nave. All seemed quiet and obedient to the dreaded Germany Army. However, above this cealing throughout the war, artists were painting murals from the life of our Lord. Now the Nazis are finished; the murals are finished. Who made progress—the armies or the artists?

—G. Curtis Jones, in *Which Way Is Progress?* (Bethany Press)

SYMBOLS

I know a man who married rather late in life. One day, prior to his marriage, he saw a lovely portrait of a girl in the studio of an art professor. He asked the professor if he could take the portrait home and hang it on his wall. Consent was granted, and the professor offered to introduce him to the girl. He demurred at that, for he said that he was afraid the living image would spoil the portrait! For four years that portrait hung on his wall. Finally, by accident he met the girl. It was love at first sight, and before long they were married. The point is this: something happened when the two living beings met that did not happen in four years of admiring the symbol of that living being. Living relations are vital. So it is possible to admire theological symbols, creeds, doctrines, without ever coming into living relations with the God whom they seek to depict. The Bible is the cure for this. It keeps theology vital by confronting us with the living God himself.

—Donald G. Miller, in *Fire in Thy Mouth* (Abingdon Press)

HEAVEN ON EARTH

. . . what has happened increasingly in the Western World since about the end of the seventeenth century is that in many quarters this Christian hope has been secularized. This means two things. First, that while the new age of which the New Testament speaks is one which will be brought about by Gods' own actions, in God's own good time, and as the fulfilment of His own promises, modern Western man has rather dreamed of a better future which will be the result of human planning, human effort. Second, it means that modern man has largely lost the New Testament sense of the essential limitations of our temporal existence and has accordingly dreamed of a blessedness that can be realized within the confines of terrestrial history. He has not so much abolished heaven—he has still been too much under the influence of Christian ideas to do that; but he has transferred it to this common earth.

—John Baillie, in "The Christian Hope and Its Rivals" (*Current Religious Thought*)

STILL POWERFUL

In spite of all the misuses to which the word *love* is subjected, in literature and daily life, it has not lost its emotional power. . . .

—Paul Tillich, in *Love, Power, and Justice* (Oxford University Press)

Browsing Through the Fiction

A Review by GERALD KENNEDY

IF a man reads the Bible understandingly, he constantly runs into phrases that seem to sum up a contemporary situation. I sat next to a businessman at Rotary recently who told me that he read only the Bible and the newspapers. He said he needed to know what was going on today but if he desired to understand the meaning of the events, the Bible was the book for that purpose. That has been the experience of many a man and it certainly is my own.

As I was thinking about modern fiction the other day, there came back to my mind the great text in the Book of Jeremiah. You may remember that he was describing his own people and he summed it up in this striking picture:

"Be appalled, O heavens, at this, be shocked, be utterly desolate, says the Lord, for my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns, that can hold no water" (Jer. 2:12-13).

It was plain to the prophet that his people had deserted the source of their lives to depend upon their own cleverness and manipulation. The living water from the fountain of God had been deserted for the dead, stale stuff which they could put into their own cisterns, not knowing that the cisterns were broken. The difference between the living water and dead storage water is the difference between life and death.

So much of our modern fiction has been coming out of the cisterns which men have dug for themselves. It is contaminated with their own twisted outlooks and sick minds. It can be controlled and doled out as the writer wishes but it lacks that expansive, uncontrolled vitality which is the true sign of life coming directly from God in whom we live and move and have our being. There is a stagnant quality to so much modern writing, which is more or less apparent in all the activities of an age of doubt. Whatever intellectual weakness an age of faith may have, it always impresses one as being alive and related to the source of things.

A number of the books I want to refer to now have gone back to religious sources. Their deeper significance is so apparent that I wonder why even the casual reader cannot sense it. The two evils to which Jeremiah referred are not only disasters in the realm of religion, but also in the realm of literature. Sometimes I am optimistic enough to believe that there is a trend back toward the living fountains and away from the broken cisterns. At least we may hope so, and welcome every indication that points in that direction. The preacher will now be seated as the critic takes the floor.

Passage in the Night

Sholem Asch seems to be at his best when he is writing about Jews in modern times. His rather ponderous studies of Jesus and Mary show a reverent spirit and considerable knowledge, but they never seem to come alive. Perhaps in his religious studies, he tried too hard to offend no one and so chose sanctity rather than realism. At any rate, he is a true novelist when he decides to tell a story.

In this book he gives us the life of a rich and successful Jew who had set himself free from the laws of his religion but could not find quietness of heart in his intellectual liberalism. But the insurmountable obstacle standing in the way of peace was the memory of a poor Jew he had robbed in order to get his start on the road to success. His family typically assumes that this is a figment of his imagination and that what he needs is a psychiatrist.

He is forced into a sanitarium and given psychiatric treatment. Finally it is a rabbi who understands that he has not imagined this sin at all and until he can make restitution there is no answer for him. Perhaps I made more of it than is justified. But it seemed to me that here is a first-rate novelist proclaiming that all our psychological cleverness will never deal with the real problems of the human soul. They cannot be solved in the realm of the mind, conceived as a complete entity, but only in that personal realm where man and God confront each other.

Probably I have moralized on this book too much, for it is vastly more than a plot conceived to prove a thesis. Many lessons come from it as naturally as a rose growing out of good soil, as is true always of a good novel. Children need have no hesitancy in recommending this to their parents.

Except the Lord

Joyce Cary's latest novel deals with Chester Nimmo, growing up in a poor English tenant farmer's home. It tells of this man's rise to leadership in the labor movement and then his attainment of political prestige and power. The book ends with what seems to be repudiation of his career and the cause for which he stood. This is one of the most outstanding books I have read in many a day. There is the strict, evangelical faith which, while sometimes narrow and a little intolerant, forms the foundation upon which a society can stand. You will never forget this family and their neighbors.

Cary has that rare ability of seeing simple religious faith in all its greatness and single-mindedness, without treating it either sentimentally or cynically. Perhaps this book means so much to me because it brings back memories of my own childhood. There is a wonderful description of Chester stealing away with his sister to go to a play, which was forbidden by his parents. It came back to me the first time I went to a movie without the knowledge of my parents. Yet my reaction is the same as Joyce Cary's, namely, that while this kind of upbringing had its limitations, I am more grateful for it with every passing year of my life.

I think that this novel has brought the most enjoyment to me during the past months. If it speaks of a time that is gone, it speaks also of values that never change.

The Heart of the Family

I read Elizabeth Goudge's *Green Dolphin Street* (Coward-McCann, $4.00) sometime ago and I never forgot it, which is some indication of the quality of her writing. So that when the new novel was announced I ordered it immediately, and was not at all disappointed, although I was much more

impressed with the book than one of my friends whose judgment I trust. I suppose the central character is Sebastian Weber, a German who has been through the concentration camp and comes to be the secretary of David Elliot, a famous actor.

In the English countryside the Elliot family lives in three wonderful homes not too far apart. Weber, who has been through more than any man ought to endure, comes with bitterness and hatred but finds his heart cleansed and his soul saved in the love he discovers among these people. Please do not get the idea that this is a sentimental little story with no depth in it. These are real individuals who have experienced sin and betrayal. No one will ever forget the son, Hilary, a priest in the Church of England. As a matter of fact, no one will forget any of these people, including the children.

Whenever I read a wonderful, healing, wise book like this, it comes to me again that the real issues are personal. It may be that a man would have to be a Christian to enter fully into "the heart of the family," but to any man seeking meaning in life, this book will speak an encouraging word. It may be that some of you will say at this point that the critic has not taken the floor at all as yet, but the preacher still monopolizes the pulpit. Perhaps so, but I found refreshment in the three books just mentioned and so take the liberty of bearing witness to that experience.

The Marmot Drive

John Hersey's reputation as a writer has been so well established that anything he does is greeted with expectation. This is no exception; the writing is excellent and the story carries one along without any boredom or reluctance.

A city girl and her fiancé go back to the little New England village where he was brought up and where his father is the selectman. In the midst of getting acquainted she finds herself participating in a drive to rid the neighborhood of marmots, or woodchucks.

I have the feeling that this is supposed to mean something far beyond the actual marmot drive itself, and while some men are always sure they know exactly what the author has in mind, that certainty has passed me by. Maybe the marmots are communists, and the attempt to drive them out produces the kind of hysteria which invaded that New England village; or maybe Hersey just had in mind that they were to be marmots and nothing else. At any rate, there is revealed in this event the sin and virtue buried deep in every little community and in every life.

I must confess, however, that the anger of the villagers against the selectmen when the drive had failed struck me as strained and unrealistic. I doubt that they would have acted as they did. But that is only one man's opinion. From the craftsman's point of view, this book stands on the same level as the others referred to in this article. It is my feeling, however, that the source of it comes from the cisterns rather than the fountains. John Hersey has a great understanding of the human spirit and a great respect for human nobility, but he lacks thus far a realization that the source of these values he admires is in God.

The Chieftain

This book has some special interest for me, since it deals with young Joseph, chief of the Nez Perce Indians in the Wallowa Valley of Oregon. It is a beautiful country and it was once a part of the Portland Area, which I had the honor to serve. Young Joseph is a part of the legend and tradition of Oregon and his story is another very tragic chapter in the saga of the white man's treatment of the Indian. Robert Payne has done a fine job in telling the story without excessive heroics or softening of the facts. There was decency on both sides and cruelty on both sides, but there was an unnecessary ruthlessness and a most unlovely greed which characterized so much of the American settlers dealing with the first Americans.

To tell a tribe of people that they must leave the homeland which had been theirs for many generations and move to a new place because white men now wanted that valley was the kind of policy which has shocked us in modern times when applied in Eastern Europe. We must confess that the man who came out of this ordeal with greatest nobility of character was Chief Joseph himself. Perhaps it is time that we should claim this man as one of the proud possessions of our American heritage.

The Vermillion Gate

Lin Yutang is known to the American reading public for his interpretation of Chinese life and Chinese thought. This is the first novel of his I have read and I hope that if it is a sample of his skill in this field, he will pursue it no further. He does not seem to me to be a novelist and his story has the wooden quality and jerky motions of a puppet show. The author knows his country and he knows his people, but he does not know how to bring characters to life in a fictional framework.

It is the story of a young reporter and a girl who is the daughter of a very wealthy family. Their love affair has many difficulties to overcome, for the young man offends the war lord of the province and has to flee for his life. One finds a good deal of interesting information concerning the situation in China, and the conflict between the old and the new. But every time I laid the book down, I had no desire whatsoever to pick it up again. This, dear friends, is not the case when you have hold of a real novel.

(If you should pick up *Jefferson Selleck* in a paper-bound edition, as I did recently, you will find it worth 35 cents both for its interest and its revelation of a man of our time who tried to draw sustenance from the cisterns and found it not.)

Books Reviewed

PASSAGE IN THE NIGHT, *by Sholem Asch. G. P. Putnam's Sons, 367 pp., $3.75*

EXCEPT THE LORD, *by Joyce Cary. Harper & Brothers, 726 pp., $3.50*

THE HEART OF THE FAMILY, *by Elizabeth Goudge. Coward-McCann, 337 pp., $3.75*

THE MARMOT DRIVE, *by John Hersey. Alfred A. Knopf Co., 273 pp., $3.50*

THE CHIEFTAIN (A Story of the Nez Perce People), *by Robert Payne. Prentice-Hall, 312 pp., $3.50*

THE VERMILLION GATE, *by Lin Yutang. John Day Co., 438 pp., $4.50*

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REVIEWS

No Capsules Here

THE PSYCHOLOGY OF PASTORAL CARE, *by Paul E. Johnson. Abingdon Press, 362 pp., $4.75*

In the field of pastoral counseling where there is a growing body of literature, a great deal of which is questionable, it is helpful to have the coverage this volume provides. It not only deals with the pastor's total job, raising significant questions, giving useful information, and pointing up neglected areas, but it also makes the important distinction that counseling is only one part of the total task of pastoral care.

One of the strong qualities of the book is to be found in the author's emphasis that the pastor's work can only be done and understood *in relationship*. This is a much-needed antidote to the often heard, and even more often requested, need for advice and capsule-form solutions to difficulties in human living.

One gets the uneasy feeling that there is too great an emphasis on the pastor's role as a problem detector or counselor. The most helpful pastor is not the one who becomes preoccupied with the problems people have, but one who provides for his parishioners the ways and knowledge and support for a deeper and more positive relationship with God. In this way his people can accept more easily helpful ways of living. Hence, his concern ought to be more with the understanding of his role as a preventive and educative influence in the lives of his parishioners.

Another concern would follow from the above. Too much is demanded of the minister in that he seems to be encouraged to get too deeply into human problems without adequate training. The author argues for clinical training, but he is not sufficiently convincing in emphasizing that clinical training is a rigorous prerequisite before one dares to intervene in other people's lives through personal counseling.

This reviewer missed some mention of the ministry to the mentally ill patients in the section dealing with the healing ministry. Too often our mentally ill are thus neglected; but there is a growing knowledge of the theory and practice in this field.

Greater clarification is needed between premarital counseling and premarital preparation, especially in such a volume. Often the two are confused, adding more confusion to troubled people. And more is certainly needed by way of specific indications of just how, when, and where a minister's wife can make the contributions implied by the author.

This book helps greatly in outlining the field, raising questions, providing information, and stimulating investigation in a most important part of the pastor's work. It makes vivid a fundamental truth: no definitive statements with regard to the psychology of pastoral care can be made without intensive clinical pastoral training and extensive practice.

The book supplies a good bibliography, a thorough index, and two appendices dealing with standards related to the work of the general hospital chaplain and clinical pastoral education. It should be pointed out that the standards given for the general hospital chaplain are those of the American Protestant Hospital Association, and no mention is made of the standards of the pioneer organization, The Council for Clinical Training, Inc.

Also, it is to be recognized that the training of the chaplain as indicated in the A.P.H.A. standards provides numerous ways in which the *sine qua non* of a hospital chaplain—clinical training—can be evaded. This is not true of the standards of the National Conference on Clinical Pastoral Education.—***Ernest E. Bruder***

Talks on the Church

THE ENGLISH RELIGIOUS TRADITION, *by Norman Sykes. Alec R. Allenson, Inc., 121 pp.* (Available through S. C. M. Book Club; 6 books a year, $4.00)

This book comprises the materials of thirty radio talks so short as to afford only 110 pages of text. An index of names is added. The author, a Cambridge professor, is well and favorably known for his book *The Crisis of the Reformation* as well as other books and studies.

He here presents the story of the Anglican Church, with some attention at the beginning to the medieval background and in the closing chapters to Anglo-Roman exchanges and the contemporary ecumenical scene. The broad outlook becoming to the historian is admirably maintained throughout, and fair notice is given of various religious elements that went to form Anglicanism or took their rise from it. (The talk on John Wesley and the Methodist Revival is one of the best).

Dr. Sykes modestly applauds "the English religious tradition" for its combination of church establishment with freedom of conscience and religion, and holds that: "The English genius for compromise and for seeking practical solutions in preference to theoretical maxims has been justified by its fruits."

The limitations of the clocked radio script inevitably affect the adequacy of the book, but it will prove useful to many as a beginners' manual. While I am far from satisfied with the appropriation by Dr. Sykes of Bernard Shaw's conception of "Protestantism" in *Saint Joan*, and while certain omission (one of which is the name of Tyndale!) are to be regretted, the collection of talks can be commended as an excellent example of what a scholar can do to popularize without denaturing the materials of an outline knowledge of church history.—***John T. McNeill***

The David Stories

KING SAUL'S DAUGHTER, *by Morris Raphael Cohen. Free Press, 93 pp., $3.00*

The attempt to brighten up the stories of the Bible by rewriting them is not a new sport. Unfortunately, quite good writers are required to better what has already been done, and good writers now or anytime are not too plentiful. Various paraphrases of the psalms have been acceptable because they have deleted obscure passages and overmuch repetition. The efforts to put life into Old Testament stories through dramatization has been highly successful in such radio series as *The Eternal Light*. In general, however, rewriting the Bible has not been conspicuously successful.

Morris Cohen has chosen to put into dialogue the stories of David. The form he has chosen, actually, falls somewhere between conversation and dialogue. It is not dramatic dialogue because it is too static, the speeches are too long. As a device he uses the question and answer method, one character asking a leading question and another character replying.

The advantages of this literary form are obvious. Extraneous material has been taken out and the story is given the semblance of movement even when the dialogue is not particularly dramatic. The form does lend interest,

and in spite of its weaknesses as drama, it makes easy reading. *King Saul's Daughter* is not meant for playing but some of its scenes could be read aloud in character.—***Harold Ehrensperger***

From God to Man

AGAPE AND EROS, *by Anders Nygren. (English translation by Philip S. Watson. Revised edition in one volume.) Westminster Press, 764 pp., $7.00*

Bishop Nygren's famous work is now available in a single volume, much of it newly translated. The theme of the book is given in the title. Both Agape and Eros mean "love," but love in two quite different senses. It is to the elucidation of this difference and of the far-reaching implications that ensue, that Nygren's elaborate study is chiefly directed.

Love in Christianity is Agape. Love understood in any other way is something less than Christian. "God is love" means that God is Agape. The first third (constituting "Part One") of the book is devoted to a consideration and determination of the meaning of the divine love. Agape stands in sharp and perhaps absolute contrast to the hellenistic Eros, even in its highest form in "the Heavenly Eros" of Plato.

This difference permeates the New Testament and gives the heart of the gospel. The Eros of Plato was in no sense a fleshly "eroticism." It consisted rather in man's yearning for the divine as that in which was the completion of his own being and the satisfaction of a desire for perfection in his own nature.

Agape is not love initiated in man and moving to God, but love moving from God to man. Herein is its difference from even the highest quality of Eros. In its God-reference, Agape is the spontaneous and unmotivated love of God for man, which exists and acts independently of any least "merit" or "value" in man himself. It is essentially creative, in particular being the creative initiation of man's fellowship with God.

In its man-reference, Agape is the grateful response of man in trust, confidence, and complete surrender to this love of God, with love for others as its proper concomitant. God loves because love is his nature: the love is not determined by some quality in the object; it is because God is love that he loves even the sinful. In so far as there is Agape in man, it is evoked by Agape in God, not by something in the persons loved. Christian Agape is the divine Agape become operative through human channels.

The long "Part Two" of the book consists largely of an examination of the Agape-Eros association in historical Christianity. In his concept of *caritas* Augustine attempted to synthesize the two. There was an additional complication in the introduction into Christian thought of *nomos* (law), much in the fashion of Judaism.

We are provided with a comprehensive and convincing consideration of the history of the Augustinian synthesis, its modification, especially in the medieval doctrine of love and of the "two-way ladder," and its disintegration in the Renaissance rebirth of humanistic Eros. It was left to Luther, as Nygren clearly shows, to recover the true Agape and therein effect in the church a "Copernican revolution."

The book is expensive, but in its depth solidity, creativity, and original insights it is worth a five-foot shelf of "easy shortcuts." One must "strive" who would "enter in" here, but any pastor willing to spend a year patiently working through this book will find himself possessed of rich resources for the purposes of his ministry.—***Edwin Lewis***

REVIEWERS

JACK ANDERSON, pastor of White Temple Methodist Church, Miami, Fla.

ERNEST E. BRUDER, Protestant chaplain, St. Elizabeth's Hospital, Washington, D.C.

HAROLD EHRENSPERGER, associate professor of Religion and Creative Arts, Boston University School of Theology, and author of *Conscience on Stage.*

F. GERALD ENSLEY, Bishop of the Des Moines Area, The Methodist Church.

PAUL TRAUGOTT FUHRMANN, professor of the History of Christianity, Gammon Theological Seminary, and translator of Martin Bucer's *Instruction in Christian Love* (Presbyterian Committee, 1952).

WILLIAM HORDERN, professor of Philosophy and Religion, Swarthmore College.

GERALD KENNEDY, bishop of the Los Angeles Area, The Methodist Church, and author of *Reader's Notebook* (Harper & Brothers, 1953).

EDWIN LEWIS, visiting professor of Theology, Temple University, Philadelphia, Pa., and author of *Biblical Faith and Christian Freedom* (Westminster Press, 1953).

HERBERT G. MAY, professor of Old Testament Language and Literature, Oberlin School of Theology, and author of *Our English Bible in the Making* (Westminster Press, 1952).

JOHN T. MCNEILL, professor of Church History, Union Theological Seminary, New York, N. Y., and author of *The History and Character of Calvinism* (Oxford University Press, May 1954).

LOUIS NICHOLAS, associate professor of Music, George Peabody College for Teachers.

DAVID E. ROBERTS, professor of Philosophy and Religion, Union Theological Seminary, New York, N. Y., and author of *Psychotherapy and a Christian View of Man* (Charles Scribner's Sons, 1950).

Past and Present

FESTIVALS OF THE JEWISH YEAR, *by Theodor H. Gaster. William Sloane Associates, 308 pp., $4.00*

Without the customary use of many difficult transliterated technical terms, Theodor H. Gaster describes interestingly, clearly, and with insight that penetrates beneath forms and words the historical and contemporary significance of the festivals of the Jewish calendar. Not only are Jew and Christian provided here with a more adequate appreciation of the Jewish festivals, most of which have their origins in the Old Testament, but the Christian, through this presentation by an enlightened Jewish scholar, may discover a richer significance of his own religious calendar.

An illustration of this may be found in Gaster's presentation of the Passover. Recognizing the complex problems of the historical interpretation of the Exodus and aware of the problems of the person who is bothered by the questions of miracles associated with the narrative, Gaster faces frankly the issues involved.

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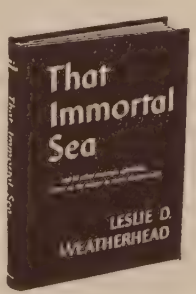

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past, present, and future into a single, comprehensive, transcendental experience," the actors in the story being all Israelites of all generations led out of bondage, in a mystical identification of past and present and of the individual with Israel.

The author's objective approach may be highlighted by his treatment of the historical origins of the Hanukkah Festival, where he recognizes the distortion of history in the usual view that the Maccabean revolt represented a people's uprising and was a resistance to the abstract principle of totalitarianism.

Not the least important parts of the book are the translations from two score or more poems, prayers, songs, and litanies used in connection with the Jewish festivals. Here and in the interpretation of the details of the festivals the Christian pastor will find rich illustrative materials, as well as deeper appreciation of important aspects of Judaism.

After an introductory discussion of "Backgrounds and Beginnings," Gaster discusses in turn the seasonal festivals (Passover, Weeks, Booths), the solemn days (New Year, Ten Days of Penitence, Day of Atonement), the day of sorrow (the four fasts), the minor holidays (Purim, Hanukkah, New Year for Trees), and the Sabbath. He traces the evolution of the festivals even beyond the Bible to their more primitive origins.

Reading this book, the best on the subject the reviewer knows, is itself a rewarding religious experience. The author is one of today's outstanding linguists and historians of religion, and he has made a notable contribution to biblical and general Near Eastern studies. It is remarkable how easily, simply, and appreciatively he writes for the general reader—***Herbert G. May***

Libertarians Speak

THE PROTESTANT CREDO, *edited by Vergilius Ferm. Philosophical Library, 241 pp., $5.00*

The position of the present reviewer is, properly speaking, that of a man who, to find stamina to meet the concrete life-situation, had to retire into remote antiquity finding his historical method in Polybius and personal resting point in Confucius.

Let us secondly say that, should a modern man still wonder and ask what the nature of original Protestantism was, he could find the answer in a writer who had ample opportunity of observing this accident in human history. Most clearly indeed and concisely the *Commentaires de Jean Calvin sur le Nouveau Testament,* reprinted in 1855 (Vol. IV, pp. 300-301) state that "This is the principle which distinguishes our religion from all others: we know that God has spoken to us, and are certainly convinced that the prophets . . . proclaimed only what they had received from above."

This deep affinity between Israel's prophetism and early Protestantism was more recently well perceived by Renan. His *Histoire d'Israël* (Vol. II, p. 487) states that the writings of the Hebrew prophets were the daily food of Calvin, Knox, Cromwell. For readers who love exact and up-to-date knowledge, these statements are the only historical key to an understanding of Protestantism whose quintessence is inspiration, permanent struggle with real situations, perpetual transcending the empirical world to find in liberty our very being.

The volume here edited by Ferm is not properly a credo but an heterogeneous collection of credos or essays by ten American personalities: G. G. Atkins, J. C. Bennett, F. W. Buckler, M. S. Enslin, Ferm, F. J. McConnell, J. T. McNeill, C. H. Moehlman, F. H. Ross, and H. N. Wieman—all affirming their confidence in Protestantism or in something beyond.

These essays can hardly be otherwise synthesized. The book as a whole will hardly create a Protestant self-awareness among the many. Americans are diverted; and the so-called Protestants in this country will become aware of their Protestantism only when they shall be a minority under pressure. But what shall be lost in numbers will then be gained in quality.

Nor do we expect that this volume will put an end to Protestant confusion. Genuine Protestants have always gone by inspiration and personal insights rather than by external rules of ethics or abstract tenets of belief. And that is the secret of both the misery and greatness of Protestantism.

The ten essays are interesting and can all be read with profit. The credo which evidently shows Polybian ampleness and Confucian strength is that of John T. McNeill. It is regrettable that a truly prophetic figure and authentic libertarian as Edwin Lewis does not appear among the contributors. Much stamina and sound historical information can be found at pages 99-124. McNeill's superb data on John Wesley (pp. 103-104, 112-114) will be cherished by most readers of THE PASTOR.
—Paul Traugott Fuhrmann

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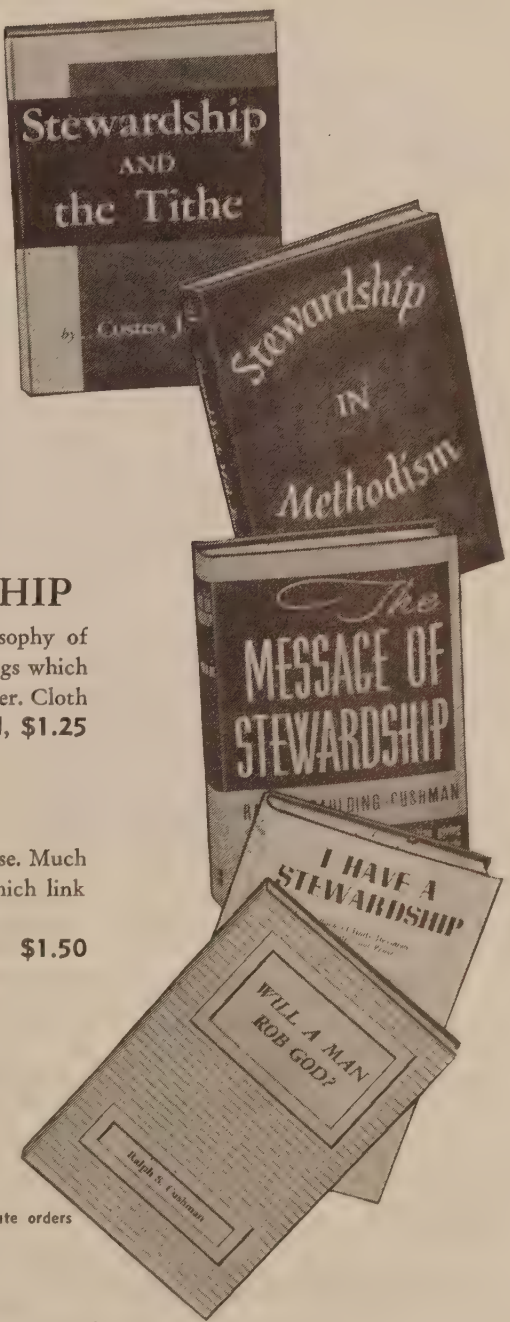

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Three Conceptions

THE HOUSEHOLD OF GOD, *by Lesslie Newbigin. Friendship Press, 174 pp., $2.75*

Here is a shining attempt by a prelate of South India to synthesize three conceptions of the church—the classical Protestant (the congregation of the faithful), the Catholic (the body of Christ), and the Pentecostal (the community of the Holy Spirit)—each of which is a distortion in itself of that final fellowship at the end, in which all three will be merged. The book is sun clear in its exposition, lofty in its scholarship, searching in its judgments, and invincible in its logic—if you grant its premises!

Unfortunately, it assumes that there is a New Testament doctrine of the church, or at least a plumb line by which the historical theories may be measured, a contention difficult to sustain. In the second place, it ascribes to the church a corporate personality: under the author's touch the myriads of individual Christian disciples the world over, the only real entities who live, move, and have a being, disappear in a semimystical "church" which lives, thinks, wills, sins, and will receive the Lord's accolade at the end of time. A class term or metaphor grows into a metaphysical reality, a procedure which, on the political level, the apotheosis of the "State," has decimated the fairest provinces of Europe.

Then, the bishop's assumption that the three views of the church under consideration exhaust the significant possibilities passes by on the other side of the Methodists, who are related to all three but add a dimension of practical service as a part of the church's basic task. Granted that the church is the body of Christ, certainly one of the most important functions of the body is to work, a fact which is never recognized!

The Methodist minister will learn much here about Lutherans, Catholics, and Pentecostals, but will receive little enlightenment on his own communion or the meaning of churchmanship in our land and time.—***F. Gerald Ensley***

Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

Christian Heresy?

CHRISTIAN FAITH AND COMMUNIST FAITH, *edited by D. M. Mackinnon. St. Martin's Press, 260 pp., $4.50*

Most American Christians are persuaded that Christianity and communism are in irreconcilable conflict with each other. Unfortunately, too few Christians have examined rationally and objectively why they are mutually exclusive. Abuse and rhetoric are more abundant than cool thought.

It was to rectify such a situation that the Bishop of Chichester initiated in 1950 a series of discussions within the Anglican Communion to deal with this problem. From these discussions comes the present book, a symposium written by several Anglicans.

The book has the strength and weaknesses of most symposiums. It is a strength that each topic can be treated by an expert in the field. Thus D. L. Munby, an economist, writes on the economic issues involved and Arnold Toynbee contributes a chapter on the understanding of history. Despite the variety of viewpoints, the symposium manages to achieve a fairly unified point of view.

It is a weakness that some chapters are much better than others. Some of the chapters are popular in their approach and could be read with profit by an intelligent layman. Other chapters seem directed to experts in theology, philosophy, or the social sciences.

All the contributors realize that communism is dangerously powerful because it offers a faith and a metaphysic which give meaning and hope to life. Such a system drives its faithful to devoted action. Furthermore, the contributors realize, as H. A. Hodges points out, that it does not follow that because the communist faith is false, it cannot prevail. The elements of truth within it, perverted though they are, could result in its victory in the foreseeable future. Many of the writers consider communism a Christian heresy, resulting from Christian neglect of certain Christian truths. It can be overcome, not simply by denouncing its errors, but by offering the full Christian gospel as a living alternative to it.

The most significant chapter of the book, in my opinion, is A. T. Robinson's chapter on "the Christian hope." A forthright presentation of his point of view would dispel many of the theological cobwebs that threaten to surround Evanston. He makes it clear that the Christian hope is not to escape to heaven but that it is a hope for a renewal of this life by the grace of God.

This book will be disappointing to anyone who is looking for simple solutions. Mackinnon says, "We approach the end of this book then not with a solution, but with a clearer definition of the problem." At this point the book is successful and such a clarification of the problem is an indispensable prerequisite to a solution. American Christians of all communions ought to be interested in this analysis of the problem which has come from the Anglican wing of British thought.—***William Hordern***

Our Musical Past

THE HISTORY OF AMERICAN CHURCH MUSIC, *by Leonard Ellinwood. Morehouse-Gorham Co., 274 pp., $6.00*

Leonard Ellinwood is a highly respected musicologist who is also a churchman. His history is scholarly, with full and accurate documentation. But with all its academic paraphernalia of notes (which I wish publishers would print on the pages to which they refer, instead of relegating them to the back of the book, as here), bibliography, and varied appendices (including valuable music lists), it is never stuffy, but continuously interesting.

Ellinwood has managed a remarkably comprehensive coverage, though it deals most extensively with music in the Episcopal Church. This was to be expected since the book grew out of a series of lectures given at the School of Church Music, Evergreen Conference, Colorado, in August 1950, and since this church has the longest and best-documented record of devotion to good music in this country.

Beginning with music in the Colonial era, and such fruitful subjects as metrical psalmody, singing schools, fuguing tunes, and the first organs and bells, he progresses through fascinating discussions of quartet choirs, the Oxford Movement and boy choirs, the growth of choir repertory, shaped notes and gospel songs, reed and pipe organs, and organ repertory, to a highly stimulating consideration of the contemporary scene.

Excellent biographies of many church musicians from Francis Hopkinson, a signer of the Declaration of Independence, to the contemporary Lee Sowerby, are included. The many fine illustrations are well chosen and handsomely reproduced.

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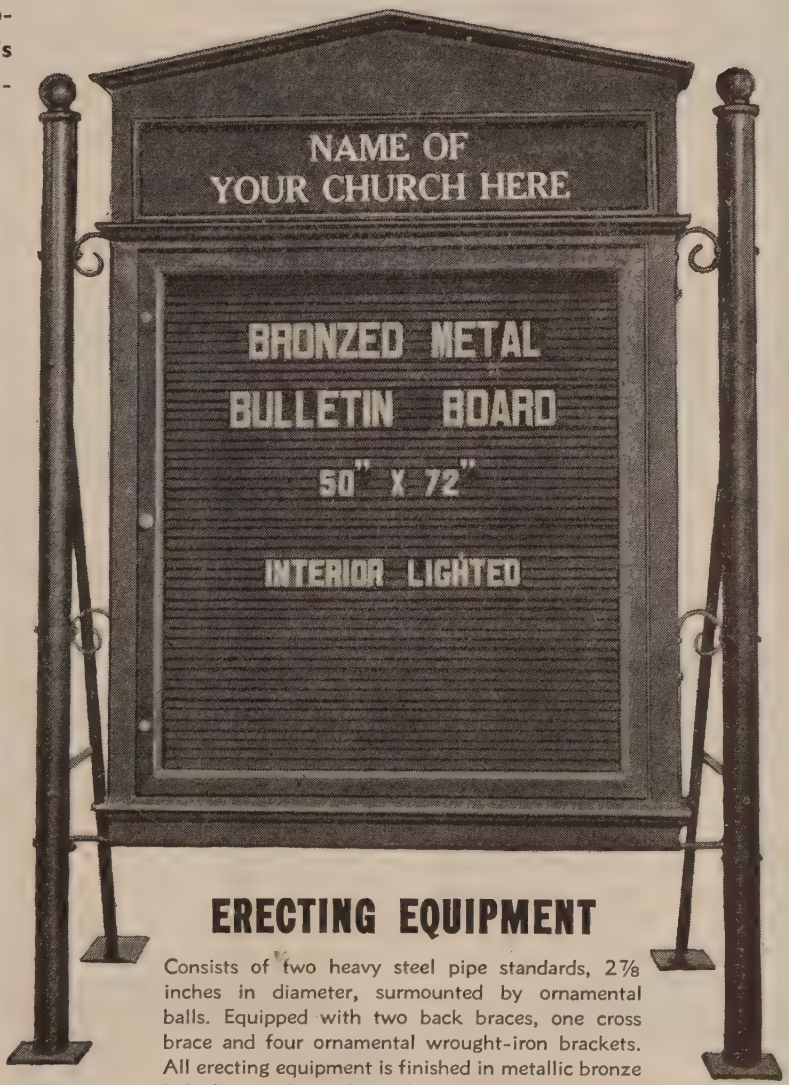

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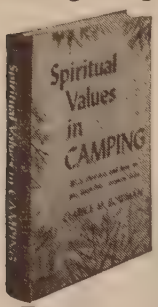

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ices, are intelligently discussed. The borrowings in the various hymnals, and their interrelationships, are pointed out. The beginnings and growth of our musical usages are traced.

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Ellinwood does not preach, but he does indicate, either by implication or direct statement, his own feelings which are always on the side of the best in music. Yet he does not insist on specifics as "the best."

A reading of his book can only be a salutary experience for any minister and any choirmaster, or, indeed, any layman interested in the place of music in corporate worship.—***Louis Nicholas***

Psychotherapy-Alien or Ally?

PSYCHOTHERAPY AND THE CHRISTIAN MESSAGE, *by Albert C. Outler. Harper & Brothers, 286 pp., $3.50*

Large segments of the clergy and an appreciable number of psychotherapists now recognize that increasing collaboration between the two professions is both inevitable and desirable. Many excellent and not too technical books make available information concerning developments in psychiatry and psychoanalysis. Several recent works on pastoral counseling help the minister understand his responsibilities and limitations in the area of mental health.

Furthermore, clinical training of theological students and the work of chaplains in hospitals represent approaches which go beyond anything books can provide. Yet the ethical, philosophical, and theological problems which lie in the background have for the most part been dealt with in a rather hit-or-miss manner.

Outler's book offers a sustained, comprehensive discussion of precisely these problems. Thus he makes an important contribution to the ideological developments which must take place if continued co-operation is to have a firm foundation.

He has two main theses. The first is that Christianity can accept and learn from the empirical findings and "practical wisdom" of psychotherapy, and in his opening chapter he gives a detailed account of the gains that result. His second thesis is that most psychiatrists and psychoanalysts take for granted a combination of "reductive naturalism and secular humanism" which is in head-on collision with Christian faith. The book is devoted to showing what Christian theology can accept under the first thesis and what it must reject under the second.

In four central chapters on freedom, sin, salvation, and ethics, the author examines the most important findings of psychotherapy concerning each topic, and then, by means of a corresponding exposition of Christian views, he brings out compatibilities and disagreements. His exposition of such writers as Freud, Jung, Sullivan, and Fromm is notably clear and fair, and he succeeds in showing that they employ philosophical and theological presuppositions which have not been adequately substantiated.

What are the Christian beliefs that conflict with these presuppositions: (1) the uniqueness of human selfhood as grounded in God versus biocentric and sociocentric interpretations of personality; (2) the reality of a "religious" disorder (alienation from God) that underlies psychological and social disorders, yet which a secular orientation is bound to overlook or explain away; (3) faith in God as the ultimate source of healing and hope; (4) subordination (not abrogation) of human autonomy in the light of man's dependence, as finite and sinful, upon God.

A mere listing of these points gives no inkling of the dialectical skill with which the author makes them. In every instance, he has put his finger on the dividing line where naturalistic humanism and Christian belief in God go their separate ways; and the resulting disagreements constitute an ideological block to a complete synthesis between psychotherapy and Christianity.

But Outler's book does more than this. It shows, as effectively as possible, that the practical wisdom of psychotherapy is detachable from naturalistic humanism and can find in Christianity a more adequate setting for its own discoveries and goals.—***David E. Roberts***

A MINISTER unfamiliar with the terminology or technique of psychotherapy may read this book with profit. If he is suspicious of this new science he ought to read it. If he has gone overboard in pastoral counseling and come up with a headache over assumptions and implications that conflict with Christian theology, he surely should read it.

The author is a theologian, but one perfectly able to handle this subject which, he shows, is definitely related to his field. His thesis is that the seeming conflict between psychotherapy and Christian theology is a result of faults on both sides. The psychotherapists is unfamiliar with the best in Christian theology, and the theologian is often confused about the implications in psychotherapy.

Psychotherapy began in the laboratory rather than the classroom. It started as a practical demonstration of how to help mental and emotional difficulties. In its clinical setting it developed methods of describing and measuring mental illness. In describing these abnormalities, it naturally developed theories about normal growth and the general well-being of persons. This was in the direction of formulating a philosophy.

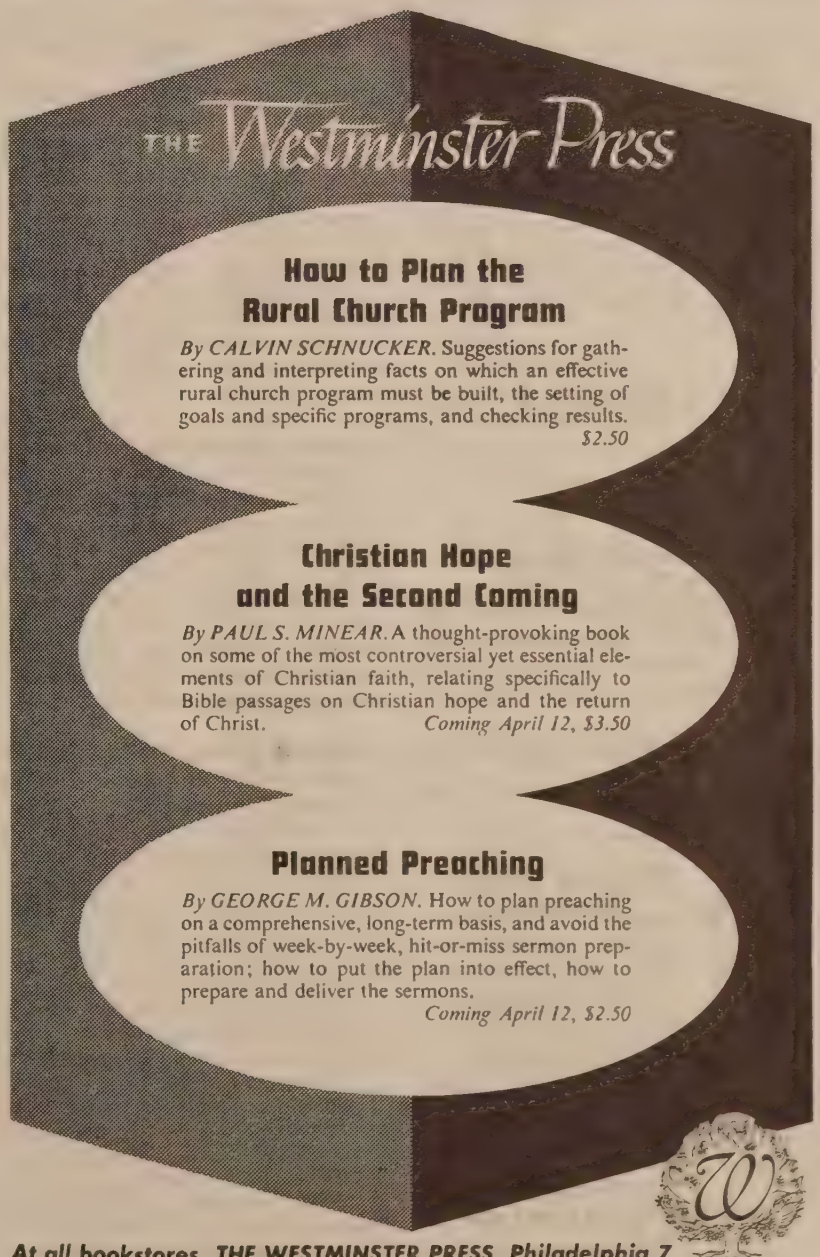
But psychotherapy did not take the step, and so there is yet no basic philosophy for this new science. And yet it operates under assumptions and implications that conflict with Christian theology. On a strictly scientific basis it is unrelated to any concept of diety. It considers man as his own judge, disregards the whole question of sin, and considers guilt as undesirable. It holds all too lightly man's obligation for any kind of ethical standards.

These are the implications of psychotherapy, and this is what worries the minister. He grants the practical results of psychotherapy, and from these he has been able to improve his own methods of pastoral counseling. But must he do so at the risk of losing his religion?

Outler contends there is nothing in the practical working of this new psychology that conflicts with the Christian message. In fact the greater part of the book is given to showing how a deeper concept of the nature of man, related to his freedom, sin, salvation, and ethical standards, would make more effective the work of the psychotherapist.

This may give the impression that the book is beamed at the psychotherapists. Such is not the case. Careful reading will reward the minister with a philosophical framework in which to do his pastoral counseling. Even the minister who considers pastoral counseling a gadget, and has kept it at arms length, will find this book filled with helpful suggestions for his preaching ministry. He may even gain some insight into his own emotional make-up.

There are two adverse criticisms. The author treats briefly nine areas where the minister might profit by the discoveries and the practice of the psychotherapist. I would like to have seen this expanded. I would also like to have seen him give more time to describing and relating the one point that seems to me to be the crux of the whole matter: the permissive attitude of the psychotherapist and the unconditional love of God. If the psychotherapist knew the Source of his affection for the patient and were related to it himself, his results might be more quickly obtained and longer lasting. And if the ministers could extend to individuals the love of God, even as Jesus did in his day, his effectiveness, even in the pulpit, would be increased. As an eminent psychiatrist has said "The psychiatrist and the minister are trying to do the same thing. They are just using different language."—***Jack Anderson***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BOOKS briefly noted

THE WORLD CHRIST KNEW, *by Anthony Deane. Michigan State College Press, 119 pp., $2.00*

The eight chapters of this book offer a description of the social, political, and religious condition of Palestine in the time of Christ. This popular treatment will help pastors to understand the background of the times into which Jesus of Nazareth appeared.

THE HOPE OF JESUS, *by Roderic Dunkerley. Longmans, Green & Co., 228 pp., $3.50*

Here is a fresh answer to the question as to what Jesus hoped for. It is a study of last things, a study in moral eschatology, treating Jesus' views on this doctrine during his lifetime as the author is able to reconstruct them from a new study of the Gospels. This is a solid study that could make an excellent contribution to the thinking of ministers as they study for the approaching Assembly of the World Council of Churches to be held in Evanston, Illinois, this year.

THE CHURCH OF OUR FATHERS, *by Roland H. Bainton. Charles Scribner's Sons, 222 pp., $3.00*

Simply written, but based on solid and accurate scholarship, is this history of the Christian Church. This is a newly revised edition, interestingly illustrated from woodcuts and other sources. For the young person, or the adult layman who will not wade in deep water, this book will be enlightening.

THE THEOLOGY OF THE SPIRITUAL LIFE, *by Joseph de Guibert. Sheed & Ward, 382 pp., $4.50*

The present-day interests of the Protestant communions in evangelism indicate our desire for a recovery of the spiritual life. This is a book on some phases of the spiritual life, translated from the Latin with official approval of Roman Catholic authorities. The author was professor of Ascetical and Mystical Theology at the Gregorian University in Rome. The book is based on notes that he issued periodically to his students. Among other things, the volume takes up "the nature of spiritual perfection," "the gifts of the Holy Ghost," "man's co-operation with God in the spiritual life." The emphasis seems to be upon the devotional and mystical aspects of "the spiritual life."

TOWARDS AN UNDERSTANDING OF THE GOSPELS, *by Edward Smalley. Alec R. Allenson, 83 pp., $1.75*

This relatively short book was prepared to help ordinary laymen understand the New Testament Gospels. It is not technical, though based on sound scholarship, and will prove helpful as an introduction. Like too many British books, it is not indexed, but the chapters are well organized.

ADVANCE TO BARBARISM, *by F. J. P. Veale. C. C. Nelson Publishing Co., 305 pp., $4.50*

Written by a lawyer and first published in England in 1948, this book deals with war and war trials—specifically the Nurenberg trials. Dean William Ralph Inge, of St. Paul's in London, who writes the foreword, commented as follows on the first edition. "This is the most important book in support of real peace since the days of Tolstoy. It ranks with George Orwell's *1984* as one of the two most important books to come out of the Second World War."

THE LAST SUPPER OF LEONARDO DA VINCI, *by Lumen Martin Winter and Harrison Kinney. Coward-McCann, 108 pp., $5.00*

One day in 1951 an American real estate man read the story of how Leonardo da Vinci's painting, "The Last Supper," was rapidy deteriorating. It bothered him for days—and nights. A dream climaxed his urge to have a duplicate of "The Last Supper" and led him to commission an artist to make the replica. This book is the story of the project by a reporter for the *New Yorker* magazine and illustrated by the artist who reproduced Leonardo da Vinci's famous painting.

WE MET JESUS, *by Ray L. St. Clair. John Knox Press, 143 pp., $2.75*

Here are sixteen dramatic monologues in which some of the people who knew Jesus are made to tell their personal stories of him. They include Nicodemus, John the Baptist, Mary and Martha, Judas Iscariot, Pontius Pilate, Saul of Tarsus. The author is pastor of Second Presbyterian Church in Staunton, Virginia.

Is That New Church Necessary?

[*Continued from page 5*]

professions and businesses are doing. One pastor can preach with more power and appeal than the other. His fellow minister may be unsurpassed in organizational ability or youth work or as a leader of the Christian education task of the church. To let each man major in his specialty would result in a finer church life.

There is the matter of lay leadership. While it is true that to give a man a responsible position helps to develop the man and adds to his interest in the church, this is often done at the expense of a suffering congregation. There are challenging jobs in the large church too for all persons who are willing to work, and it is possible to select leaders of more ability for the few key positions.

The better choir of the larger church will be able to add more spiritual dignity and beauty to the services of worship. The congregations themselves, being larger, will engender enthusiasm on the part of the members and certainly of the numerous visitors. There is nothing that creates enthusiasm like being forced to announce two regular Sunday morning services. It is the best advertising possible.

There enters the matter of the Christian use of money. For each denomination to feel the necessity of building a church in each new community across the country is to perpetuate the unwise, un-Christian denominational struggle and competition that have been the pattern for too long. I know of one small community of eight hundred people with fourteen churches within a two-mile radius. This is not exceptional. It is the typical pattern.

What is the answer? We must reach the unchurched, but with some agreement among the denominations that will allow for the allotment of territory with binding terms. Our denominations at the highest levels must more seriously consider what narrow competition is doing to the spiritual lives of people. The people are ready for concerted action against the real enemy—the spiritual indifference and apathy of the American people. And finally, the people of the churches who are being asked to build the new churches should ask more intelligent questions as to how many churches are being built in the same block.

A Professsor In the Pew

[*Continued from page 12*]

ghosts of some of my sermons should have heard that kind of shout before they expired in an untimely death!

One Sunday morning a preacher held his listeners spellbound with a sermon entitled, "The Black Diamond Express Running Between Here and Hell, Making Thirteen Stops and Arriving in Hell Ahead of Time." "Perhaps that same Sunday morning," Harold Durfee added, "some intellectual obscured the eternally obvious with ponderous platitudes of pseudo-philosophy, and preaching became the byword for long and dull conversation."

Why do we use archaic or written language instead of direct and spoken words? Why do some of us still say "lad" when we mean "boy"? Why do we always say "fast" when we could occasionally say "jet propelled"? This can be overdone, of course, but a little salt sprinkled through a speech is stimulating seasoning. It is well to remember Lyman Beecher's words, "Eloquence is logic on fire."

The gospel is exciting, vibrant, alive! How dare we by our lack of imagination make it dull? Gerald Kennedy is right in saying, "It was to be expected that the gospel should be disbelieved; and that it should be opposed is inevitable, but that it should be dull is intolerable."

Our preaching is not only sometimes trite, trivial, or tiring. It is also too often timid. We avoid unpopular conclusions. We argue with equal cogency on both sides of the same question. We stop just short of making a crucial, though controversial application. Then we wonder why our people do not "get the point." We may verbally applaud the prophets of the past, but never even whisper about those of the present time.

We may eloquently plead for a great ideal (like love) in the abstract, but give no guidance for its use in the concrete (like modern war). Hence we leave our people suspended in a moral schizophrenia, suffering a permanent divorce between their accepted ideal and their regular practice. Hence also we so hide the truth in generalities that it all but becomes irrelevant.

The congregation leaves the sanctuary wondering vaguely what the Christian life is all about. They see no inconsistency between holding on to pagan philosophies at the same time with their hazy Christian sentiments.

In an effort to attract as many members as possible ministers may try to offend no one. At the same time they avoid indignation they also destroy enthusiasm. The attempt to be inoffensive can be carried so far that people leave anyway, in bored indifference. Who will now put into clear and vigorous words the authentic demands of the gospel?

President Eisenhower recently said to a delegation of clergymen, "I like to see militant preachers and chaplains." If ever he had any quarrel with the latter, said he, "it has been because they have been a little too diffident where I thought they should have been a little more belligerent in what they had to say."

Jesus once said to the crowds concerning John the Baptist, "*What did you go out into the wilderness to behold? A reed shaken by the wind?*" Wendell Phillips was called by an opponent "An infernal machine set to music." He walked in the tradition of John. And Jesus himself? "What did you go out into the wilderness to see?" A soft speaker of soothing words, or a prophet of God?

There is great preaching being done today. Readers of this article are doing some of it. Yet readers and authors alike are under judgment before the lofty demands of their calling. It is only through the gift of God's grace that we can begin increasingly to say, *We are not, like so many, peddlers of God's word; but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ* (2 Cor. 2:17).

monday morning

We Need Co-agitators

By GRAHAM R. HODGES

(This writer is pastor of First Congregational Church, Ticonderoga, N. Y.)

HOW fortunate that I was alone when I discovered I had been mispronouncing the word all these years. Else I would have been even more embarrassed than when I was reading the society news in my home town paper as the family sat before the fireplace. Proud of my superior vocabulary at the age of ten, I reeled off in a loud voice: "*sockety news*"! When the laughter subsided my parents explained to a humbled reader the way various words are pronounced.

This time it was more serious. Reading the church news in a very respected daily paper I suddenly saw that the title was not "bishop co-agitator," but "bishop coadjutor." After mumbling a brief word of thanks that nobody was around, my embarrassment turned to disappointment. For the title of co-agitator is far more suitable to a churchman than coadjutor.

My wrong way—the old way—was the best. An agitator, a co-agitator, one who helps the bishop stir things up. Not that I am an expert or critic on Protestant Episcopal nomenclature. Nor on the Methodist. It happens that I am in a system of intricate disorganization, the Congregational Christian, where the wheels are better hidden than in episcopal systems. But we all have our officials—wonderful men whose time we consume with oiling instead of agitating. How many stirrer-uppers, past masters at breaking up crusty shells of self-satisfaction in the local pastorate, have been sacrificed to the seemingly necessary job of church administration!

But the local pastor has no excuse. He is still supposed to be a full-time agitator, one of the world's most dangerous occupations. He has never been elevated to the job of being peacemaker, however blessed is that vocation. And if he relinquishes this job wherewith shall the people be agitated!

Church administrators, through necessity, are burdened with date books, railroad schedules, filing cases, carbon copies, and oil cans. Much of the fun of preaching is denied him. But the local pastor still has the pleasure and duty of preventing one of the nine deadly sins of the church: stagnation. Remember the pool of Beth-zatha? It had curative powers only when troubled (John 5:2 *ff.*). A troubled church is a curing church in a sick world.

The pressure is on for us to be co-adjutors in the local church. Anybody can see this. Why is it that with, approximately 59 per cent of Americans on church rolls, the highest proportion ever, with churches so highly regarded that politicians are afraid to be honest atheists even if they want to be, that so many evils can flourish? Brethren, it is because we are afraid to agitate.

The old sizzling sermons on liquor are few and far between. Many factors, we say knowingly, cause a man to drink. He is a victim, we say, of unfortunate circumstances and a mother fixation. Besides, we know Mrs. Jones's brother runs the town's biggest liquor store and we do not want to hurt her feelings by saying out loud that he is making money on people's misery. Also, all the deacons and trustees drink on social occasions and why stir things up?

As for the present prosperity built on armaments, why go into detail. The stock and bond holders, the farmer, the hourly wage men, the great mass of investors and workers who are reaping benefits from war—they make up the congregation every Sunday. Underneath they know, whether they are Republicans or Democrats, that we are all taking blood money. Even if it is right, is it wise to go into detail on the matter?

As for war itself, so many of the boys and girls from the church are in the armed services that it is not a simple matter to speak on war any more. And the communists are doing such horrible things that a preacher may be getting into hot water if he describes in detail the effects of jellied gasoline bombs on human flesh or what a small size A-bomb can do to eyeball fluid two miles away. Better be a comforter than a Jeremiah, we can say.

Should the preacher let people go with a verbal pat on the back for occasional good works and for a small increase in pledges when the demands of a crucified Savior demand a great deal more? Is it fair to describe the effects of selfish living to people who are themselves selfish to the point of neurosis? Sure, an evangelist can do it. But he is here today and gone tomorrow.

Every man in the ministry knows the answer, or he knew it once, when the call came to preach the crucified Savior and tell the good news that has changed the course of mankind's pilgrimage. He knows that he is to agitate, to stir men's hearts, to give them no rest until they rest in Him.

He knows it from reading in the Book the description given a Man by the chief priest's and multitudes (Luke 23:5): "*He stirs up the people . . .*"

An agitator, you see.

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Jesus

I have tried to say here what I have long wanted to say, but never seemed to have time to say it. Perhaps I had no right to say it before, for even now I can give only a broken fragment of a life and mind that stood where God stood. He is the unveiling of God such as no philosophy has ever attained, and as much as I have set down about him satisfies my intellect and wins my heart. The force I see moving through history, and the figure I see walking in Palestine, are one and the same. When I question the creeds, they leave me cold. When I question him, a silence falls on me, and I feel he is questioning me. When I walk with him in the days of his flesh he walks with me in this strange age and tries to communicate to my dull mind the solution of its perplexing problems.

—Frederick Keller Stamm, in *One Fine Hour*
(Harper & Brothers)

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